THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1914.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE REPORT OF THE STOCKHOLM CONFERENCE.

IN the last issue of the "WOMEN'S INTERNATIONAL QUARTERLY" an announcement was made with regard to the Report of the Stockholm Conference. Owing to the wishes, however, of the Conference delegates at Stockholm, there will only be one instead of two Conference numbers of the "QUARTERLY," giving a series of addresses which will, we hope, convey the outstanding message of the Conference and a *full* Report of the Conference in the usual way.

The Report contains the official proceedings of the Conference, together with the list of delegates, the Constitution of the World's Young Women's Christian Association as revised at Stockholm, all the addresses in the languages in which they were delivered, and the reports from the various national sections of the Association for the period 1910-1913. It is a volume which is bound to interest many women Christian social workers, and it will remain a book of reference for every Association secretary and Committee member. We commend it heartily to all our readers.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

Conference Group, Gripsholm.

THE PRESIDENCY OF THE WORLD'S COMMITTEE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

At the Stockholm Conference of the Young Women's Christian Association, the President of the World's Committee for the ensuing four years was installed in her office. We are glad to have the following letters in this connection, the first from Mrs. J. H. Tritton, as retiring president, and the second from the Hon. Mrs. Montagu Waldegrave as the incoming officer :—

From Mrs. J. H. Tritton.

My Dear Friends,—May I at the expiration of my term of office, as President of the World's Young Women's Christian Association, tell you what a time of happy service it has been to me, and thank many friends from all parts of the world for their help and sympathy. We can together praise God for His goodness in allowing us to see steady growth and harmony.

I rejoice to welcome with you our new President, Mrs. Waldegrave, under whose leadership we shall all seek to make a great forward movement in the coming four years. We must continue to pray for her, and for the work of the World's Young Women's Christian Association.

Yours very sincerely,
(Signed) Lucy J. Tritton.

From the Hon. Mrs. Montagu Waldegrave.

I do not feel I am writing to strangers, but to those to whom I am bound very closely in the deep interest of a common cause, many of whom I already know and love.

The World's Committee of the Young Women's Christian Association have done me the honour of making me its President, and while I feel that this has brought many responsibilities, it has also brought great enrichment to my life, for which I thank God.

I venture to think we are all awake to the possibilities that are before our Association at this time; we must strengthen one another's hands, and inspire each other's hearts to enter into the heritage that is ours. Let us pray that we may have ears to hear and eyes to see and discern the signs of the times, also that we may have the understanding heart ready to follow the Voice of our Guide, who says: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

"By love serve one another," and it will be my highest privilege to serve you in every way. May I say what a happiness it will be to meet any who come to London, or at any time to hear by letter. The address: 10, Frognal Gardens, Hampstead, N.W., will always find me.

Always at your service,
Constance M. Waldegrave,
President of the World's Young Women's Christian Association.

The Message of the Stockholm Conference.

E. I. M. Boyd, M.A.

LOOKING back to the happy days of the Stockholm Conference from June 10th to 18th, what is the message which was then given? What was the impulse which will last in the Young Women's Christian Association when the details of the beautiful city, the kind hostesses, the actual meetings, and even individual speakers have faded into the general impression of an inspiring memory?

The general subject of the Conference was "The Unfolding of the True Plan for Woman in God's Purpose for the World," and, truly, in the first place, we may say that the addresses did constitute an unfolding. They voiced ideas rather than conclusions; they were delivered by men and women in the midst of a movement in society, still fluid, still seeking out God's purpose for our generation. From one standpoint and another the new age among women was spread out before us. Business women and university women, professional women and women from quiet home surroundings, veterans and recruits in social service, all made it evident that there is to-day a world movement among women. It is fraught with anxieties, full of possibilities, indeed and in truth a movement of the Spirit of God, not to be arrested but in the cause of progress to be harnessed to the glory of His Name. To a degree which was very striking to many, it was taken by the Stockholm Conference simply for granted that the Woman's Movement is of God and unto God, despite all its excrescences and failings. Woman's life is richer, more full of liberty and power than at any previous time, and there was a constant undercurrent of joy through the Conference that we are of this our generation.

Secondly, the Conference realised profoundly the burden of responsibility for service which rests upon the modern woman, and the modern Christian woman in particular. Whatever be God's purpose for the world, woman is called through Jesus Christ to the work of hastening its fulfil-

ment. Despite all the limitations still upon her service, she is called to serve the world in her home and in the community at large. Woman under western civilisation cries aloud to her: woman in Africa, the Near and Far East, and the Colonies is equally insistent in her appeal.

Also the Young Women's Christian Association, as such, is peculiarly needed at this time. From all parts of the world testimony was received in one form and another of the value of its ministry to women. The solution of great international problems, such as the safeguarding of Emigration and Immigration among women and girls, social questions such as the housing of working girls, the provision of pure literature for girls in countries such as China and Japan, the inculcation of thrift and much else lies to its hand in every part of the world. Government subsidies and grants of land are frequently available for its undertakings. If only there were more secretaries and leaders for its work there seems no limit to its possible service.

Thirdly, however, the Stockholm Conference gave the message that the power of God through Jesus Christ our Lord is the only power which can regenerate the world. The Young Women's Christian Association has been considered "narrow," its workers have not in the past occupied prominent positions as social reformers, their work has been quiet, inconspicuous, devoted to individuals. Nevertheless, theirs was wonderfully like the method most strongly advocated at Stockholm as most promising for the ultimate regeneration of society. There was appeal made for public service, for Christian women to take their due share of the municipal work of their nation, but the supreme obligation laid upon the women assembled in that Conference was the winning of the individual soul for the service of God.

A sphere of labour wider and richer than ever was unfolded before the Stockholm Conference, a greater burden of responsibility for the other sisters in whatever walk of life and of whatever nationality, and a more abundant hope in God through Jesus Christ—these constitute the message of those days. Our tiny world membership of 670,000 girls over against the millions of the girlhood of the world, how impossible our task appears. It is impossible unless it be undertaken with God. "All things are possible to him that believeth."

L'Idéal Chrétienne et la Femme Moderne.

Mlle. C. Savary.

Etat du Monde.

Il nous est donné de vivre à une époque de transformations si rapides qu'elles renversent toutes nos prévisions. Après des siècles de stagnation, des peuples, rivés à d'antiques traditions s'éveillent subitement à la vie moderne, et leur facilité d'appropriation de nos procédés industriels et commerciaux, de nos méthodes pédagogiques, de notre organisation politique ou de notre préparation militaire nous émerveillent ou . . . nous inquiètent.

Le monde oriental ouvre portes et fenêtres sur le monde occidental pour découvrir le secret de sa force et de sa puissance.

Les nécessités économiques renversent les barrières entre les hommes, l'égoïsme les relève, les renforce, les rend agressives, et le monde tremble de voir d'énormes masses d'hommes se ruer les uns sur les autres, avec tous les perfectionnements que donne la science dans l'art de tuer.

Nous vivons aussi à une époque de vie morale et sociale communicative. Qu'une catastrophe frappe un peuple sur un point quelconque du globe : tous les nerfs de l'humanité tressaillent en même temps, tous les cœurs vibrent, les secours s'organisent. Que des crimes soient perpétrés contre le droit des gens, de toutes parts les protestations éclatent au nom de la civilisation. Hier c'était un recul vers la barbarie, aujourd'hui c'est l'ésprit de la solidarité qui souffle : toutes les forces humaines sont en jeu.

" Pris dans son ensemble, dit John Mott, le monde est soulevé par la marée montante de l'Esprit." Tantôt c'est le mikado qui reconnait la valeur éducative des Unions chrétiennes et les encourage, tantôt c'est en Chine que le Christianisme agit comme le levain dans la pâte en amenant ce peuple immense à une vie morale plus haute. Il n'est pas jusqu'à l'Afrique, terre maudite de l'esclavage, qui ne connaisse ici et là des temps de rafraîchissement ; certains pays, peu nombreux encore, voient leur vie

familiale et sociale transformée sous l'influence de l'Evangile. "Si seulement, ajoute John Mott, les disciples du Christ pouvaient ouvrir les yeux à l'évidence et voir que nous sommes à une époque exceptionnelle! Ils comprendraient qu'il n'est pas trop de toutes leurs forces pour les conquêtes futures que promet la situation présente du monde."

Situation de la Femme.

Ce qu'il y a de plus frappant à l'heure actuelle, c'est l'évolution rapide de l'âme féminine. Ce sont les soins apportés à l'instruction de la femme, c'est la place prépondérante qu'elle tend à prendre dans le monde.

En Extrême-Orient les femmes encouragées par leurs pères ou époux ont une soif d'instruction qui les pousse vers les écoles des grandes villes. Elles prennent conscience de leur valeur intrinsèque; elles regardent aux Occidentales cherchant à imiter tout ce qui leur paraît constituer une supériorité. Rien n'égale la réceptivité de leur esprit ouvert à toute influence.

Les Japonaises, Chinoises, Hindoues qui prennent leurs grades sauraient dans la génération présente tirer tout le bénéfice de leur instruction et de leur liberté : les traditions du passé pèsent encore trop sur elles. Manquant de guides, en qui elles aient confiance, à côté de réformes adoptées auxquelles ou ne peut qu'applaudir, elles risquent de tomber dans des excès regrettables ou de se laisser entraîner hors du droit chemin. Qui donc leur fera faire l'apprentissage de la liberté pour leur plus grand lien et celui de leurs familles ? Nous avons eu ces dernières années, dans le monde musulman, le spectacle d'un peuple qui fonde sa liberté au milieu de sanglantes convulsions. Il ne semble pas que les femmes musulmanes, d'une manière générale, aient été touchées par le vent de la liberté. Et cependant derrière les moucharabichs que d'aspirations vers une vie familiale et sociale plus en harmonie avec la culture des femmes turques des hautes classes.

Leur apporter l'instruction, les talents, la culture intellectuelle sans la foi qui brise toutes les chaînes ou les rend supportables, n'est-ce pas leur avoir fait un présent trop lourd à porter ?

Elles aussi ont besoin de guides pour leur vie morale. Leur conquête reste à faire et combien petite est l'armée

des femmes missionaires. Il y a là des portes ouvertes ; qui peut dire qu'elles ne se fermeront pas !

Dans les pays de civilisation dite chrétienne la femme s'éveille aux devoirs et aux responsabilités d'ordre général et elle acquiert progressivement les droits qui lui permettent d'y faire face.

L'émancipation féminine ! Que de maleurs tendus sur ces mots ! Pour beaucoup c'est le droit de faire beaucoup de choses qu'une femme raisonable ne peut que réprouver.

Si les droits méconnus ont suscité de violentes revendications, donné lieu à des excès coupables, l'émancipation feminine est pourtant tout autre chose.

On entend par là non seulement la faculté pour les femmes d'acquérir une instruction intégrale, mais leur accession aux emplois et aux travaux où leur génie peut atteindre et briller. C'est encore la liberté de travailler selon son goût et ses forces non comme l'homme, ou à sa place, mais avec la même indépendance. L'émancipation féminine c'est encore une part dans le gouvernement de la chose publique, c'est l'entrée de la femme dans la vie collective avec toutes les responsabilités qu'elle implique sans rien perdre de sa grâce, de son charme, de sa souveraineté domestique. La femme sociale, c'est la vocation du bien public, et c'est un nouveau stade dans le développement humain.

La femme a sa place marquée dans l'administration ; comme mère, elle a le devoir de veiller sur l'hygiène physique et morale de la cité, et sur tous ceux, enfants, malades, vieillards, infirmes qui sont des orphelins.

Quand elle entre dans l'administration son sens pratique la suit : elle y met de l'ordre comme dans ses armoires, et de l'économie comme dans son propre budget. L'état sans la femme, a-t-on dit spirituellement, c'est un ménage de garçon.

Toutes les femmes n'ont pas la même capacité de se dévouer, de se donner, mais toutes peuvent unir leurs efforts pour réaliser des progrès.

Ce qui manque le plus aux femmes c'est le sens du groupement, l'esprit de discipline, ce sont des chefs, des spécialistes dans tous les domaines de leur activité et pourtant nous constatons des progrés. Mais se qui manque au plus grand nombre c'est une force assez puissante pour les enlever à la recherche de leur intérêt propre, pour les

porter vers un but altruiste. Le féminisme n'est pas une fin en lui-même, il n'est qu'un moyen pour conduire l'humanité vers un avenir meilleur. Il n'y atteindra et ne s'y maintiendra qu'en prenant pour Chef Inspirateur Jèsus Christ notre Roi.

Les Conseils des Femmes.

Les Conseils nationaux et le Conseil international des femmes que préside avec une si incontestable supériorité Lady Aberdeen, ont exercé une bienfaisante influence sur le sort des femmes, des enfants et des hommes, par conséquent, en plusieurs pays. Ils ont fait abroger des lois iniques et en ont inspiré de plus équitables. Les Conseils de tutelle, la libre disposition du salaire de la femme mariée, la recherche de la paternité sont parmi les dernières victoires du Conseil national français.

Partout des principes du plus pur Christianisme, quoique ne se réclamant d'aucune confession religieuse, le féminisme du Conseil international, loin de faire de l'homme et de la femme deux antagonistes qui ne connaissent que de courtes trèves, déclare avec Lady Aberdeen que la vérité est dans la collaboration de ce qu'il y a de meilleur dans les deux sexes pour le bien de l'humanité.

Mm. d'Abbadie d'Arrast, Présidente de la section de législation au Conseil international, écrivait il y a deux ans à Lady Aberdeen : " Est-ce une pensée d'égoïsme ou d'ambition qui anime les leaders de nos revendications politiques ? Non certainement, car l'égoïsme inspirerait d'autres ambitions. Qui niérait que l'action féminine ne soit avant tout une action altruiste. Cette action s'inspire des intérêts supérieurs, d'intérêts de famille, de travail, de sécurité et de bien-être de l'enfant. Elle est avant tout une recherche de moralité et l'expression de la volonté d'appliquer les prescriptions de l'hygiène physique et morale au sein d'une société qu'elle veut régénérer, purifier, nettoyer pour la sécurité et l'éducation de l'Enfant. Ce sont des yeux de Mère que les siens, elle voit le mal et se révolte contre lui. Celles qui sont femmes et pures sentent en elles la force de relèvement pour le peuple tout entier. . . . Dans la lutte pour la conquête, les femmes n'oublieront pas que la victoire appartient à qui aimera le plus saintement dans le dépouillement de soi-même."

La voix éloquente de Mme. d'Abbadie d'Arrast s'est tue : elle est allée servir Dieu dans la gloire. Quelle

leçon que cette si belle vie pour les féministes ! Cultivée, très érudite même, aimable autant qu'énergique, elle imprégnait ses écrits, ses discours, ses textes de lois de sève évangélique. D'un jugement sûr avec une pointe d'humeur, toujours prête à prendre par la parole ou la plume la défense des faibles, il suffit de l'avoir vue à l'œuvre pour comprendre l'idéal chrétien de la femme moderne. Les natures d'élite comme celle de Mme. d'Abbadie sont rares ; elles sont à l'avant-garde de l'humanité. Tous ceux qui voudront suivre leurs traces devront s'inspirer des deux amours qui ont rempli ce grand cœur : un compréhensif amour divin, un intelligent amour de l'humanité qui lui faisait toujours chercher l'origine des maux pour leur appliquer une thérapeutique raisonnée. Il faut donc se laisser conduire par l'Esprit chrétien en dehors duquel nous reconnaissons bien souvent l'égoïsme malgré tous ses déguisements,

Devoirs des Féministes.

Le féminisme anti-chrétien tel qu'il se présente souvent aujourd'hui, logique dans ses fins, poussera la femme hors de la famille, à la conquête de toutes les jouissanses, et l'émancipation des femmes ne sera pas un avantage pour l'humanité.

Nous avons une responsabilité envers les femmes du monde entier. Tous ceux qui se logent, se nourrissent, s'habillent contractent une dette énorme envers la multitude des travailleurs qui leur assurent le bien-être et le luxe au prix de peines inouies et pour un salaire insuffisant. Nous voici en face de la question sociale, et la femme chrétienne a le devoir d'intervenir.

Des femmes ayant devant les yeux et surtout dans le cœur l'idéal chrétien ne peuvent pas prendre leur parti de la misère des travailleurs ; elles ne peuvent pas d'avantage prendre leur parti de voir d'inombrables jeunes filles sacrifiées à un vice honteux.

Il faut que nous sachions nous organiser pour leur apporter un secours efficace par les Ligues de moralité, par les Ligues sociales d'acheteurs, par les Syndicats ou tous autres moyens préconisés par les spécialiates et surtout par la réforme de l'éducation masculine.

C'est aux femmes qu'il appartient de faire régner la pureté ; c'est elles qui élèvent les petits garçons et qui ont

le devoir de leur apprendre le respect de soi-même et le respect de la femme.

En certains pays les femmes prolétaires s'unissent pour résoudre par le socialisme la question sociale. C'est la lutte des classes. N'est-il pas grand temps que partout des Syndicats chrétiens se forment pour soutenir les justes revendications des ouvrières ?

N'est-ce pas aux femmes chrétiennes cultivées qu'il appartient de se mettre à la tête d'un mouvement qui se dessine à peine, mais dont l'extension donnerait la solution des conflits dans la justice et dans la paix et assurerait à l'ouvrière comme à l'employée une vie normale.

Dans la Famille.

La famille tend à se dissoudre sous l'influence des nécessités et des libertés modernes. On se tient moins près les uns des autres et bien souvent il arrive que le jeunesse veut " vivre sa vie "—formule qui se justifierait s'il s'agissait pour chacun de choisir la voie dans laquelle il peut être le plus utile ; mais nous savons que ces mots ne cachent qu'un effroyable égoisime. La famille berceau, école, foyer, centre des chaudes affections, asile du vieillard et du malade, idéale société de secours mutuels, la famille est menacée, sa dislocation c'est la ruine de la société.

Se servir c'est la doctrine de tous ceux qui veulent jouir, *servir* au contraire, c'est l'essence même du Christianisme.

C'est à la femme de bâtir la famille sur l'idéal chrétien : par elle la famille redeviendra le sanctuaire où Dieu a son autel, l'atelier où se forgent les caractères pour lutter contre la souffrance, la misère et le péché.

Le foyer futur, dit M. le pasteur Elie Gounelle, sera fondé sur l'égale dignité des époux, sur leur égale liberté aussi, qui n'est, bien comprise, que le respect même du *plein* développement de leurs aptitudes, de leurs tâches, de leurs fonctions très diverses, et à cause de cela complémentaires. L'atmosphère d'un tel foyer ne sera pas celle du laisser-faire, ni celle de la force qui prime tout, ce sera celle de l'entente parentale, de la solidarité concertée, de l'amour en un mot, d'un amour qui n'est devenu majeur à force d'être conscient que pour mieux servir, que pour mieux se donner.

Le problème civique, le problème social ne se résoudront certes pas, abstraction faite du problème familial.

Pas de civilisation sans foyer moral.

Qualités nécessaires.

Quand le laboureur par un temps brumeux creuse ses sillons il a déjà devant les yeux les moissons dorées ondulant dans la plaine ; c'est aussi avec la vision des conquètes heureuses que la femme moderne doit accomplir chaque jour toute sa tâche. Sans hâte, sans agitation, sans aigreur comme marchent tous ceux qui sont sûrs du succès de la bonne cause qu'ils défendent. Pondérée, ayant la charité de ne pas demander plus qu'on ne peut lui accorder dans l'heure présente ; sachant attendre le moment favorable ; confiante, optimiste quand même : les revendications violentes sont anti-chrétiennes et anti-féminines.

Il est tout à fait notoire que dans tous les Congrès, le féminisme chrétien est souriant, aimable, jamais agressif ni haineux.

Pendant plusieurs années consécutives, les mêmes requètes, les mêmes projets de loi ont été proposés par les Conseils nationaux avec la même ténacité patiente : le juge unique se retrouve partout et partout il cède, qu'il soit un juge ou une assemblée, à la requête persévérante et consciente de son droit.

Les persévérants sont des croyants, et les croyants sont des voyants.

Amabilité, persévérance, pondération, qualités bien nécessaires pour réussir.

S'il faut une préparation sérieuse pour exercer une profession quelconque, à plus forte raison la femme moderne a-t-elle besoin d'une préparation en vue de la tâche à accomplir.

Les études porteront d'abord sur les besoins et les maux de son entourage, de son pays, puis sur ceux du monde. Les grandes idées de moralité, de justice, de bonté, dans leurs rapports avec les mœurs, les institutions et les lois réclament l'effort de sa pensée. Et cela non seulement pour les femmes cultivées, mais encore pour l'employée ou l'ouvrière, pour toute femme qui pense et veut être dans la vie une aide pour les autres. Nous avons vu à la tête de mouvements importants des femmes sans instruction générale, mais qui s'étant spécialisées dans l'étude d'un problème lui avaient trouvé d'heureuses solutions.

En France c'est d'une Union chrétienne de jeunes

ouvrières qu'est partie l'idée des Foyers et Restaurants féminins ; elles ont su aussi la faire aboutir. C'est à l'amour pour les autres d'une employée des postes qu'est due la réalisation de la première Maison de Vacances. On retrouve presque toujours dans toutes les œuvres généreuses et fécondes l'âme d'un disciple de Jésus-Christ.

Tous ceux qui courent s'abstiennent de tout pour remporter la couronne. . . . Tous ceux-là s'abstiennent même des joies les plus légitimes en vue du but à atteindre. Ils s'abstiennent, diaconesses ou missionnaires, et plus près de nous peut-être tous ceux qui jeûnent, le sourire sur les lèvres : le sacrifice est à la base de tout progrès. Que deviendrait notre monde sans ces crucifiés volontaires ?

Préparée par l'étude, consacrée à sa tâche par une foi profonde, la femme ne manquera pas sa voie si elle sait lire dans ces deux livres d'origine divine : la Bible où palpite le cœur de Dieu, la vie où palpite le cœur des homme.

O femmes des temps modernes, jamais nous n'avons eu autant de possibilités de venir au secours de l'humanité qui périt, jamais l'heure n'a été aussi favorable, jamais nous n'avons eu un tel besoin de développer les facultés de notre cœur et de notre esprit, pour répondre par un idéal actuel aux transformations économiques et morales du monde.

Sans l'Esprit de Christ, le féminisme malgré sa générosité n'obtiendra que des avantages matériels, il provoquera l'antagonisme entre les sexes.

Avec l'idéal chrétien devant lui, le féminisme moderne réclamant sa part de travail social, en se consacrant à toutes les causes nobles, utiles et justes, entraînera l'humanité vers la cité future de justice et de pureté, vers le Royaume de Dieu.

The Christian Ideal for Woman as Interpreted by the Y.W.C.A.

Mabel Cratty.

How far, and in what ways, is the Association an interpretation of Christian ideals of life and service? How much is it a help to individual women in realizing them? What power may it have as an institution in making these ideals factors in the life of a community or a nation?

Organizations are so many, and multiply so rapidly, that it is not be wondered at if men and women are often bewildered as to which one shall have their actual sympathy. While confidence in some person or persons who have espoused the cause of an organization may inspire a certain confidence in the idea, or faith in the practicality of its programme may enlist a certain amount of interest, belief in the idea itself is the ground for hope than an institution's appeal may be perennial. What, then, are the elements in the Association ideal which make us willing to single it out from among many good movements in order to give to it the best of our time, our sympathy, and our resources?

In the beginning it should be noted that the Association is not strictly speaking an institution of itself. It is rather a manifestation of the Christian Church, a method, a *way* by which different Churches may combine in the task of associating young women. The basis on which they are associated is that each has something for the other; that each is in some sense a representation of, and should be, an evangel to a larger group without; and that certain emphasis may be laid, and certain appropriate lessons may be learned by young women coming together as women, which are not accomplished otherwise.

The Association then is co-operation. It is not an organization of one group of women, educated, cultivated, well-to-do, altruistically moved to do good to girls of another and less favoured class, but an associating together of all types of women in a community. In a grim city, for instance, the woman who is studying, the one who has leisure, she who works with her hands, and she who earns her living

with her brain, may do so many things together that they come to realize each something of the others' life; individual or class consciousness becomes social consciousness; life becomes more abundant to each. And this may be true whether the community be homogeneous, or as diversified as the population of a typical city. The difference is only one of degree.

The Association is also a voluntary organization. A young woman goes into it of her own will. It begins on her initiation. It is organized only when a given number of young women in a community signify their desire to have it. It is their institution. This is in contrast with a good deal of welfare-work which is superimposed upon the girls of an industry or commercial community, and fails on the conventional expectation that it will please those for whom it is planned, for the very simple reason that it is done for them and not by themselves.

The Association is an organization which aims to build, rather than to make over; to prevent failure of character, rather than to attempt cure when failure has been made. Its programme is not palliation but construction. It remembers "that the great thing is to hold out the helping hand while there is yet time, the hand of justice and not mercy. Justice gives a girl a fair fight; mercy cannot atone to her for not having had it." Its work is not therefore rescue work, however important it be that it be equipped to come to the rescue on occasion. It is rather a school for learning life lessons, the reason for its being a *Young* Women's Association, and a large part of the hope for the success of its programme.

The Association does its thinking about women in terms of her whole life, body, mind, soul, all to be developed if she is to be a whole woman. Its institutions are planned to supplement her deficiencies, to make good her meagreness of opportunity, to allow to atrophy certain over-developed powers. It conceives of her as less than the ideal Christian woman in measure as body, mind, or spirit is allowed to grow to the neglect or atrophy of the other. She must be a well woman, an intelligent woman, an efficient woman, a spiritually-minded woman. All the varied educational programme of the Association, its physical education, the use of the gymnasium, the recreation centres, the health talks, first aid instruction, cultural and technical classes,

its classes for home-makers and for citizenship, its religious education, its practice in administration and team work in the organization and direction of clubs, is made to interplay and focus towards the development of a rounded and symmetrical womanhood.

But co-operation, if it is to be of fact and not merely of name, assumes a common purpose, unity of aim underlying all differences. The Association conceives of the religious as the fundamental factor in making any group coherent and unified, and makes continuous effort to bring its members to a religious consciousness of their common aim.

Its ultimate objective is to make women Christians, the development of Christian character, rather than the correction of untoward conditions or circumstances. This is not to assume that some organisations should not make their primary aim the removal of bad conditions, the adjustment of wrong relations. But however the Association may have to deal with circumstances as a condition of doing parts of its work, or as a by-product of it, *its* work is primarily with the women themselves. The kind of women they are is the ultimate test of its work.

And, finally, the Association is in some sense, however imperfect, a visible expression in a community of the love of Christ, in form and terms that any woman can understand. Some time each year I take a journey across my own country, from east to west, spending four days and nights on the same train. Often the train travels for an hour or two, and more, as we go farther west, without our seeing village, or town, or city, only the broad stretches of the prairie, the lonesome hills or mountains, or the sandy desert. Then on the horizon there comes into view the spires of the little box Churches of the western towns, and immediately at these witnesses of the presence of God's people I have a sense of at-homeness; I know there are those there with whom I am at one—the love of Christ *is* there. But if I should get out of the train at that station and go up into the village or city, I might not find these people available for my need or help. They are scattered, inaccessible, their resources not translated into any expression I may understand or a service I may need. The Association may make these resources available in a given *place*, hence the value of buildings; and *at any time*, hence

the reason for continuous operation, day and night, Sunday and week-day, winter and summer. Through its very great capacity for adaptation it is able to give expression to this love and goodwill in words and ways, and deeds and services, concrete enough to be within the grasp of any young woman. These are some of the ideas which go to form the Association ideal.

Secondly, how much is the Association through these means a help to the individual young woman in realizing in her own life the Christian ideals of life and service which it attempts to put before her?

In the first place, then, it goes out to meet her; it begins its work where she is; it speaks her language. When one stops to think, how unreal may often seem the ideals and interests behind very much Church work, how far removed from the daily life and concerns of many people, whether they be people of fashion or those engaged in industrial work, of whom we think in this connection more easily. It is with a feeling of exultation that we remember the power which the Association may have to make intelligible the meaning of the kingdom of God, and to make the work of the Church to bring it to earth seem real.

In the second place the characteristic method of the Association is to give scope to the individual to work, and to work for the individual. It has members. It is the meaning and spirit of membership that the Association is more than an organization; it is a sort of sisterhood in which each member not only has an obligation but may expect to receive something of that kind of consideration of her individual need which the sister in a family receives. This is but to say that it is not an organization with a programme constructed somewhere up in the air, making necessary a subsequent search for girls to drop it upon. Instead, it is made and re-made continuously, according to demand. We should expect an illustration of this in an ideal city Association, in many small classes, classes of three or four, of two, even of one; short-time classes adjusted to the demand and to the available time of the girls who ask for them. It doesn't ask a woman with a little girl's mind to sit in a class with those of her mind's age, it finds a class for her with others who are like her, if she needs the inspiration of companionship, and gives her

a class by herself, if that would give her greater freedom. I know of no other organisation with so flexible an instrument to meet the need of the individual at a given time and in a given place in such a way as to open up new possibilities, realising ever-deepening needs and the source of their true satisfaction.

I call to mind, in illustration of this, that an Association general secretary once told me that a girl had come into her office as a sort of last resort. There was a position she could have in a milliner's shop if only she knew how to curl feathers, but two days' search coupled with her inexperience had not availed to find in that city of 200,000 people a teacher of feather curling. Not a very difficult feat for the employed staff of that Association. A little passing around of this request, a little searching of memories, a visit to a member of the Association—all done that day, since the position would not wait for a Board Meeting or a second semester—and a new educational class of *one* that evening, the subject of the course, feather curling, the teacher a one-time milliner, now a woman no longer employed but making and having a home of her own.

Then, in the third place, it is to be remembered that the essential idea of the Association is *association*—bringing women together as women, bridging artificial separation, drawing them out of the provincial circle of their own particular kind of women. The range of a woman's acquaintance is thus immensely increased, mutual understanding follows, her sympathies expand, her intelligence gains breadth.

Being a Christian institution, the Association would fail to earn its right to the name if its life did not throb with a burning sense of individual worth. It does its share in setting free the bound spirit of many a girl. By the contact it provides and the acquaintance it gives with girls outside of her natural environment, to whom her restricted interests and artificial conventions may mean nothing whatever, it helps many a girl to set up standards for herself; she becomes an individual, known on her own merits. The ever-multiplying variety of the activities of the Association discovers to her new powers in herself and evokes a self-expression which is itself a liberating force.

Girls, who live almost the whole day within the walls of a factory, frequently testify that it was the Association

which first gave them a sense of having a part in the work of the world, and there is no doubt that the city or rural Association is doing for many young women, whose lives have been protected and sheltered, what the college is doing for the girls who first find their individuality there.

The Association provides its members with an opportunity and a training ground for service, an opportunity through the use of its equipment, machinery and other resources, for as many outside as she may find and keep contact with. Those to whom the Association that is alive touches indirectly might be expected to be double or even treble its membership. For the Association is not an administrative building nor a hostel, it is the membership. In measure as they realize its aim and purpose in their own lives, is it a force trending outward and projecting its life into a community.

It provides a training ground in the fine business of working with other women. To many women this is an unknown art; she is more or less an autocrat in her own home, or if a democrat, that only in the commonwealth of the family, where intention counts heavily in estimating the worth of any performance. In proportion as she finds herself outside that little circle or even the larger group of her own particular kind of women, does she realize that it is a new game, this give and take of working with many women, of many traditions, grades of ability, qualities of spirit, and that it requires not only the skill which comes with practice. There is a code to be learned, a new tempering of one's mind, a new chastening of one's spirit, must be undergone. The Association, through all the units of its system from the small committee of a department, through clubs and federations of clubs, cabinets, departments of work, boards of directors, conferences and camps, territorial and national committees, offers admirable training to young women in that team work and those arts of administration which it is necessary they should learn if they are to give good service to their generation, make their gift or their craft contribute, carry their share of the housekeeping burdens of society.

And lastly, the Association may help the individual girl most of all in the close contact it gives with other girls and women of attainment in character, the contagion of fine spirits, of good example, of high ideals and standards, the inspiration to endeavour and to grow. The best gift

of the Association to me as an individual is the women in it with whom I have worked closely, whom therefore I know and love.

Thirdly, what power may the Association have as an institution to put before women generally Christian ideals and to make them factors in the life of a community or nation?

Granted that we have a clear conception of our ideals and are able to interpret them for the need of the occasion or the place, *next* to the presence and leadership of some women with spirit so enkindled that they are forever restless so long as there is woe and sin, is the importance of an adequate instrument, if the ideals are to have driving power. The Association, we have said, is dealing primarily not with conditions or circumstances, reforms or institutions, but with women. The subjects of its consideration are never cases or types, but persons. If its work is to be thorough and vital, if it is not to spread too thin, it may be that its membership will never be large enough to place it in the same category with some of the other national councils of women. It is its genius that its members count as individuals, and there is a limit to the number who can be associated, and any personal touch of one upon the other retained. I remember to have heard one secretary say that when the membership of a Young Men's Christian Association in a city exceeded 5,000 it ceased to be a brotherhood and became merely an organization. But this limitation of its membership need not necessarily measure corresponding limits to its power. It may motive, inspire, keep up the speed and refine other movements for change and reform.

In measure as Christ is made manifest in the purity and the righteousness of the members, we should expect that the power of the Association should be quickened and reinforced, its vision should outrun that of some other institution less close to the sources of power. It should be expected to see clearly; more than that, since religious life makes for a healthy view upon the world, it is to be expected that the Association should see the present-day crisis and problems in the life of women in the light of Christian optimism and of Christian opportunity.

There have been actual demonstrations of this again and again in small communities, as in the typical student

association. More recently, in larger cities, the Association has been able to reveal unfelt needs, and set in motion forces to meet them. Illustrations are known: your city campaign, planned to awaken the people of a city to a sense of its real conditions. Another example is that of an Association which has so brought to the attention of the citizens the dangers to which its young girls are exposed that there has been incorporated into the provisions of the municipal government a comprehensive programme of protection work, which looks to the Association to provide its leaders. Another illustration is found in much of the work of the rural association, whose ministry so largely consists in stimulating existing agencies.

But the Association has been powerless to bring its gospel to bear, naturally, very often because of the incompleteness of its instrument. We are inclined to be restive of the slow processes by which good organization is reached; we begrudge the time which must be given in constructing a good instrument, and, getting it into adjustment, keeping it in repair. And so we fall into the habit of making short cuts, only to find when we have some special word to say that there is no bridge between us and those to whom we would say it, nor have we any messengers who can translate it into their terms or their tongue. I have been asked to mention an effort that is being made in the United States of America to call the attention of young women all over the country to certain ideals as continuously as possible and with increasing emphasis for a period of five years.

This will be a sort of by-product yielded by the resources and equipment of our national headquarters. It would have been futile to plan any such programme any earlier in the history of our national work, and the chances of its accomplishing much are to a very considerable degree dependent upon the good working order of all our channels of distribution. This is to say, that the working staff of local Associations needs to be complete, that each member of it may have a margin of time to give to her part in the plan, field-offices likewise must be equipped. The Summer Conference programme should be flexible enough to offer a good opportunity. The resources of the Publication Department must be drawn upon and space secured upon the programmes of industrial clubs.

Three especially appointed groups of women—the most of them resident at headquarters in New York in order that they may get together easily and often—are developing three programmes.

The first is designed to bring the attention of young women in our country in a concerted and sustained way to the danger in this particular day in the softening and blurring of our standards of character, the letting down in our ideals for conduct, the love of pleasure and of things, and to make special appeals—couched in new words, if possible, in any case in her words—to fall upon her attention in unexpected places and times, for a stiffening of standard and a tightening of flabby will. Necessarily its programme is a part of the religious work programme of the Association.

The second is an effort to enlist the resources of the Association in the present-day crusade against the social evil. The title of its programme is the Christian Approach to Social Morality; its text: The Consecration of all Affections. This commission has had the counsel and help in all its work thus far of Dr. Richard C. Cabot, a physician and lecturer in Harvard University, who has done some most revealing thinking and writing upon the subject of sex education. During the winter just past, by the gift of a person interested in the project, we were enabled to have a brief course of lectures given in almost all of the normal schools for teacher training and certain of the universities and colleges of the North-eastern States, under the auspices of the Association in each school. These lectures have been given by women physicians, the uniqueness of whose contribution is not in their scientific knowledge (there are already women physicians in many of these colleges) but in their point of view.

The third group is making an effort to promote thrift; to set before young women the worth of simple standards of living, the wisdom of reducing the number of things which are necessary to their comfort or happiness; to urge the living of a balanced life. A part of its programme this year has been the publication of a personal account book in which the analysis columns are themselves a stimulus to a balanced expenditure. It is a small text-book on thrift. The Thrift Committee is promoting its sale and use all over the country in schools and colleges,

among employed women, using every agency which the Association affords. It has also outlined a savings' fund system, emphasizing the importance of each Association, making it possible for girls to begin to save in small amounts, leading to personal accounts in local savings' banks. It has issued No. 1 of a series of bulletins, this one a list of pertinent questions to women earning a salary—and has distributed them as widely as possible through the help of field officers and local Associations.

Finally, and most fundamentally, through the machinery for promoting relationship, pre-eminently the Summer Conference, because held annually, but in addition by all such means as camps and conventions, sectional, national, World's, the Association adds annually thousands to the number of women who can no longer do their thinking locally or provincially, but must henceforth do it nationally and even inter-nationally. I think it is Dr. Geo. Adam Smith who has said that it is the beginning of patriotism to be able to see the sins of one's own country. Certainly our eyes can never again be so blind to the madnesses or the selfishness of our own community, or section, or our own land after we have been able to make comparisons and see contrasts as we do in many a gathering every year, and to the highest degree in a Conference like this.

We ought to believe that the women of every nation represented in this room this morning are to receive some new gift or insight or grace, because we shall see here a larger ideal for them. They *will* if we are obedient to the vision.

Persönliche Religion.

Pastor Paul Le Seur.

Von dem grossen Thema, dass wir in unsrige Zeit zu behandeln haben, können natürlich nur einige Gesichtspunkte berührt werden. Religion, näher, christliche Religion ist eine gewaltige Grösse. Ihr Einfluss reicht viel weiter als die Grenzen der persönlichen Religion. Aber alles sogenannte Christentum und alle christliche Kultur sind hohl und leer, wenn sie nicht immer wieder aus persönlicher Religion neues Leben empfangen.

Christentum ist Universalismus, denn es will die ganze Welt umfassen. Es ist Sozialismus, denn es will das Zusammenleben der Menschen ordnen. Aber darin liegt seine Eigenart, dass Universalismus und Sozialismus nur durch den Individualismus, durch die christliche Persönlichkeit hindurch erreicht werden.

Grosse Gedanken beschäftigen uns in diesen Tagen, Herz und Auge weiten sich, aber schliesslich drängen sie doch alle auf die eine, ganz persönliche Frage hin: „Wie steht es zwischen Gott und Dir?“

Meine Freunde, allen Menschen gemeinsam ist das Bewusstsein der Abhängigkeit von einer höheren Macht. Das findet einen ergreifenden Ausdruck in den religiösen Darstellungen der Heiden und es zeigt sich erschütternd selbst im allermodernsten Atheismus. So lange höhere Macht in das Leben der Menschen eingreift ohne ihn zu fragen, so lange Leid und Krankheit und Tod über den Menschen kommen gegen seinen eigenen Willen, so lange kommt der Mensch nicht los von dem Bewusstsein der Abhängigkeit. Man spricht heute von der Abhängigkeit von den Naturgesetzen, von Vererbung und Milieu, von den wirtschaftlichen Verhältnissen. In jedem Falle sind wir abhängig. Vielleicht kennen Sie das ergreifende Bild von Sascha Schneider: Das Gefühl der Abhängigkeit. Da steht ein nackter Mensch mit gesenktem Haupt und gefesselten Gliedern. Vor ihm liegt ein schreckliches Ungeheuer, das ihm mit furchtbaren Armen umgibt. Da ist kein Entrinnen möglich. Ist das die Wahrheit unseres Lebens? Ist die Macht von der wir abhängig sind, ein

gewaltiger Mechanismus, der sich herzlos abspielt und in dem wir nichts anderes sind als ein schnurrendes Rädchen, das beiseite geworfen wird, wenn es verbraucht ist? Dann ist unsere Abhängigkeit Verzweiflung. Aber ich kenne ein anderes Bild, das man das Gefühl der Abhängigkeit nennen könnte: das ist der verlorene Sohn, der sich an das Herz seines Vaters flüchtet, und der Vater umfängt ihn mit den Armen der Liebe.

Hier liegt doch eigentlich die entscheidende Frage der Weltanschauung. Sind wir von einer seelenlosen Gewalt abhängig, oder von einem persönlichen Gott, der uns lieb hat? Gibt es eine Liebe, die allmächtig ist und der wir ganz vertrauen können? Wer bis zu Ende denkt, wird bekennen müssen: entweder finde ich dies Herz, oder mein Dasein ist sinnlos.

Da tritt Christus vor uns hin: „Wer mich siehet, der siehet den Vater." Er tritt vor uns hin in heiliger Liebe und will uns durch sein Wort und durch die Tat seines Lebens zeigen, dass Gott so liebt, wie er liebt. Millionen und Abermillionen von Menschen haben es erlebt, dass hinter diesem Wort göttliche Wahrheit steht. Sie haben durch das, was sie an Christus und in seiner Nachfolge erlebten, den Blick in das Herz Gottes gefunden und grosses, seliges Kindesvertrauen gewonnen. Christus ist der Sonnenaufgang in der Menschheitsgeschichte. Aus Ihm leuchtet die ewige Gottesliebe hinein in Menschennot und Nacht. Wer nur mit aufrichtigem Herzen kommt und sich ganz ernst in das Bild Jesu vertieft, wie es im Evangelium leuchtet, der spürt es unmittelbar, dass hier Gott in das Leben der Menschheit eingetreten ist, dass hier ewige Wahrheit spricht. „Wer aus der Wahrheit ist, der höret meine Stimme." Und doch vertieft sich durch dieses Erleben das Bewusstsein unserer Abhängigkeit zunächst gar schmerzlich.

Meine Freunde, es gibt eine Nacht des Zweifels, in der einem alles dahinsinkt. Gott und Seele und Welt werden zu quälenden Rätseln. Ja, die wahnsinnige Frage taucht vor uns auf, ob es überhaupt irgend etwas gibt, das gewiss ist. Oder ist alles Traum, Illusion? „Ich denke, also bin ich." Cartesius hat recht mit diesem Wort. Aber wir können es vielleicht noch tiefer, persönlicher fassen. Wenn einer alle Stimmen draussen im Stich lassen und man sich in die Tiefe des eigenen Herzens versenkt, um Gewissheit zu finden, dann findet man dadrinnen einen wehen Schmerz.

Das ist die Spannung zwischen dem Sein und dem Soll unseres Lebens. Ich leide, also bin ich. Aber mein Leid sagt mir, dass ich nicht bin, was ich sein will oder soll. Es ist freilich erschütternd, die erste Gewissheit, die wir in unserm Herzen finden, die Sünde ist. Und doch, wer diese Gewissheit einmal gefunden hat, vermag sie nicht mehr zu bezweifeln. Aber kann das der Weisheit letzter Schluss sein? Nur der Mensch, der sich aufgäbe, könnte damit zufrieden sein! — So suchen wir weiter, ob es eine Hilfe in unserer Not gibt, eine Antwort auf die Frage unseres Lebens, eine Lösung jener furchtbaren Spannung zwischen dem Sein und dem Soll unseres Daseins. Da begegnet uns das Bild Jesu im Evangelium, und alsbald finden wir die zweite Gewissheit unseres Lebens. So wie er ist, sollte ich sein, so rein, so treu und gütig, so wahrhaftig, so ganz losgelöst vom Ich, so ganz hingegeben an die höchste Aufgabe. Das unklare Ideal, das mir in den heiligsten Stunden vorgeschwebt hat, steht in Ihm ganz hell vor mir. Es mag sein, dass ich noch gar nicht weiss, wer dieser Jesus ist, ob Gott, ob Mensch, dass tausend Fragen offen sind. Aber wenn ich einmal in die Tiefe seiner sittlichen Hoheit hineingeschaut habe, dann weiss ich, hier ist göttliche Wahrheit, Wahrheit über den Menschen, über mich. Das ist die zweite Gewissheit, die der nicht mehr bezweifeln kann, der sie einmal gewonnen hat, es sei denn, dass ihm irgendwo höhere Sittlichkeit begegnete, als in Jesus. Zwei Punkte bestimmen die Richtung einer Linie. Hier ist die Richtung, in der wir leben müssen: auf der einen Seite die sittliche Not in mir, auf der andern die sittliche Hoheit Jesu. Von mir zu ihm, ihm nach — das ist mein Weg!

Meine Freunde, hier liegt eine der allerbedeutendsten Entscheidungen des Lebens. Jesus sagt: „Wer die Wahrheit tut, kommt an das Licht“ (Joh. 3, 21). Nicht das Sehen, sondern das Tun hat die Verheissung. Wenn ein Mensch ein einziges Mal eingesehen hat, dass lügen gemein ist, so hat er nur noch die Wahl, sich ganz der Wahrheit hinzugeben oder ein Lügner zu sein. Sehen wir in Jesus die sittliche Wahrheit, so hiesse es Selbstmord an der eigenen Persönlichkeit begehen, wenn wir nicht mit ganzem Herzen dieser Wahrheit unsern Willen hingäben. Der hier die Flinte ins Korn wirft, begeht das schwerste Verbrechen an sich selbst. Hier muss sich's entscheiden, ob Religion etwas wert ist oder nicht. Wenn es wirklich einen Gott

gibt, wenn das, was Christus uns über seine ewige Liebe sagt wahr ist, dann muss er mir die Möglichkeit geben, irgendwie in die Gesinnung Jesu Christi hineinzuwachsen. Sonst wäre das Bild Jesu gleichsam ein Hohn auf die sittliche Ohnmacht des Menschen.

Freilich der, der die eigene Persönlichkeit mit den Massstäben misst, die ihm Jesus darreicht, wird den Schmerz seines Lebens bis aufs Aeusserste vertiefen. Es gibt eine schöne Ballade von Löwe, „Der Mönch von Pisa." Johannes Parricida, der unglückliche Mörder seines königlichen Oheims, sucht im Kloster zu Pisa Frieden, und er kann doch keinen Frieden finden. An einem Vorfrühlingstag steht er im Garten und schaut auf die kleinen Frühlingsblumen, die so rein und taufrisch ihre Köpflein der Sonne entgegenstrecken. Da bricht aus seinem Herzen der Seufzer: „Ach, wer wie Blumen könnte schuldlos sein!" Ja, wer noch einmal könnte schuldlos sein! Das ist die erschütternde Erfahrung, die der Macht, die auf Jesus ernst und ehrlich blickt. „Gott sei mir Sünder gnädig." Es ist furchtbar, wenn man erkennt, dass man vor Gott schuldig ist. Gibt es für den Menschen eine Hilfe?

Hier strahlt die Sonne des Evangeliums so hell auf: Jesus stirbt am Kreuz und setzt über sein Sterben die Worte: „Für dich wird dieser Leib gebrochen, für dich wird dieses Blut vergossen!" F ü r d i c h! Das ist die Hinneigung seiner Person zu deiner Person. Hier steht der Vater, der auf den verlorenen Sohn wartet, um ihn an sein Herz zu ziehen. Hier offenbart Gott seine unbegreifliche Liebe und spricht zu dir: „So lieb habe ich dich."

Wenn wir in das Leben der Männer und Frauen hineinschauen, die im Dienst ihres Herrn hoch gesegnet waren, so finden wir, dass es immer das eine Fundament war, auf dem der Bau ihres Lebens ruhte: Im Blick auf den gekreuzigten Christus hatten sie es gelernt, der Liebe Gottes ganz zu vertrauen. Du hast mich lieb, trotz meiner Schuld, du hast mich lieb, trotz meiner Ohnmacht.

Freunde, es gibt noch einen Weg, auf dem Abhängigkeit sich in Freiheit zu wandeln vermag, und das ist der, dass unser Gefühl der Abhängigkeit sich in grosses, freudiges Vertrauen wandelt. Wenn der Mensch zu der verborgenen Macht, die Gewalt über sein Leben hat, zu sagen vermag: „Abba, lieber Vater," dann heisst es: „Das Alte ist vergangen, siehe es ist alles neu geworden." Dann hat man

Felsengrund unter den Füssen. „Ist Gott für mich, wer mag wider mich sein?“

Die dunklen Mächte, die das Menschenleben vergewaltigen wollen, dringen auch gegen den Christen an, ja vielleicht stärker, als gegen die andern. Aber wer Christus hat, ist in ihm Sieger. Aus der Gemeinschaft mit ihm erwächst den Seinen der Mut und die Kraft zu leben.

Ein jüdischer Sozialdemokrat sagte in einer Berliner Volksversammlung: „Wenn ein Wort der Bibel wahr ist, so ist es dies: ‚Wer Sünde tut, der ist der Sünde Knecht.‘“ Es gibt in der Tat keine grauenvollere Abhängigkeit als die von der Sünde, wenn der Mensch nicht mehr will, sondern gewollt wird, wenn er tun muss, was er selbst als gemein erkennt. Aber unser Meister fügt das andere Wort bei, das jener Mann leider nicht erwähnte: „So euch der Sohn frei macht, so seid ihr recht frei.“

Der Mensch, der auf Golgatha von der heiligen Gottesliebe ergriffen ist, fürchtet den Tod nicht mehr. „Tod wo ist dein Stachel, Hölle wo ist dein Sieg? Gott sei Dank, der uns den Sieg gegeben hat durch unsern Herrn Jesum Christum!“ Sterben ist Heimgang, die scheinbar schwerste Hemmung des Lebens wird zur seligsten Förderung.

Und wie ist's mit dem Leid? Vielleicht scheidet sich das Christentum von den andern Religionen oder Weltanschauungen kaum an einem andern Punkt so scharf wie hier. Die andern behandeln das Leid negativ, als etwas, das unbedingt vereint werden muss, aber das Christentum fasst es positiv auf. Es sieht in ihm höchste Werte. Machen wir uns das einmal an einem Bilde klar, das trivial sein mag.

Etliche Menschen gehen über eine Wiese. Da begegnet ihnen ein wütender Stier. Ein Entrinnen ist ganz unmöglich. Wie verhalten sich die Menschen nun? Nehmen wir an, einer von ihnen sei ein Buddhist. Er sagt resigniert: „Ach, ich wusste es immer, geboren werden ist Leid und sterben ist Leid, Leben ist Leid, und Weisheit allein ist's, vom Leben erlöst zu werden.“ Und über diesen trüben Gedanken wird er von dem wütenden Tier zerstampft. Nach ihm mag ein Jude kommen. Der schreit: „Das ist die Strafe des gerechten Gottes,“ und wälzt sich in seinem Blut. Der Mohamedaner hinter ihm fügt sich tapfer in das Unvermeidliche, in das ewig bestimmte Schicksal. Im Sterben seufzt er: „Kismet.“ Vielleicht kommt hinter ihm ein

weiser Philosoph. Der hüllt sich in seinem Mantel und stirbt lächelnd. Und nun kommt gar ein moderner Sozialdemokrat: „Das habe ich doch immer gesagt, dass die Verhältnisse geradezu unmöglich sind. Es ist unerhört, dass die bürgerliche Gesellschaft solche Zustände duldet" — und er sinkt in den Tod. Jetzt kommt ein Christ, ein Jünger Jesu. Was tut er? Er richtet sich auf in der Kraft des Herrn, er packt den Stier an den Hörnern, spannt ihn vor einen Pflug und zieht damit eine Furche durchs Land und streut edle Saat hinein, damit andere an der Ernte sich freuen mögen. „Wir wissen, dass denen die Gott lieben, alle Dinge zum Besten d i e n e n!" „Wir sind mehr als Sieger" — jauchzt der Apostel Paulus.

Wer in Christus ist, empfängt in der Lebens- und Willensgemeinschaft mit ihm eine neue Gesinnung. Ein ewiges Ziel, das Ziel dem Jesus gelebt hat, leuchtet ihm auf. Der alte Beweggrund der Selbstsucht wird immer mehr ausgeschaltet, um den neuen Motiv heiliger Liebe Raum zu geben. Das Denken empfängt Wahrheit und das Wollen empfängt Kraft zu allem Guten. Da spürt man, dass die Spannung zwischen dem Sein und dem Soll des Lebens sich zu lösen beginnt. Das Sein fängt an dem Soll entgegenzureifen, und in diesem Werden liegt die Gewissheit ewiger Vollendung. Das Ziel der Persönlichkeitsentwicklung ist jene Liebe, die nicht das Ihre sucht, sondern das des Andern ist, in der der Mensch frei wird von sich selbst, frei zum Dienst an den Andern. Da eint sich das Persönlichkeitsideal mit dem sozialen Ideal. Das ist die heroische Art des Lebens. Nietzsche sagt einmal, dass der Mensch ein Held sei, der von einer grossen Aufgabe so ergriffen sei, dass er selbst nicht mehr in Betracht käme. Gibt es eine grössere Aufgabe als die, zu der Jesus uns ruft? „Die Königsherrschaft ist herbeigekommen!" Folge mir, diene dieser Herrschaft, lebe für sie, dass durch dich die Ehre Gottes gross werde! — Ist das nicht höchster Lebensinhalt?

Wer von dieser Aufgabe ergriffen ist, macht nun eine ganz überraschende und erschütternde Erfahrung. Dass wir Menschen von Gott abhängig sind, verstehen wir wohl ohne weiteres. Aber nun erkennen wir, dass Gott auch von uns abhängig ist! Richard Wagner's Parsival klingt mit den Worten aus: „Erlösung dem Erlöser!" Was heisst das? Meine Freunde, Liebe führt den Menschen in gewisse Abhängigkeit dem gegenüber, dem sie gilt. Als der Vater

den geliebten verlorenen Sohn in der Ferne weiss, da sehnt sich sein Herz gleichsam nach Erlösung. Nur der Sohn kann sie ihm zuteil werden lassen, wenn er heimkehrt. Meinst du nicht, dass unsers Herr Gotts Liebe — ich rede menschlich — l e i d e t um die vielen, vielen verlorenen Kinder in der Welt? Jesus Christus ist gestern und heute und in Ewigkeit derselbe — das heisst doch, dass seine Liebe heute so ist wie sie auf Golgatha war.

Und nun ist es so unbeschreiblich gross, dass Gott zur Durchführung seines Liebesratschlusses uns Menschen brauchen will, dass er nach seinem gnädigen Willen uns nötig hat, um sein Reich zu verwirklichen. Wir wissen, dass er etwa ein Volk am Kongo nicht segnen kann, ohne dass Männer oder Frauen willig sich von ihm dorthinsenden lassen, um das Licht des Evangeliums in jene Nacht zu bringen. Was mir alltäglich in meiner Arbeit entgegentritt, legte sich im East end von London oder in den schlimmsten Strassen von New York wie ein Alp auf meine Brust; das ist die alte Frage: warum hilft Gott nicht, wenn er solches Elend sieht? Er sieht doch, wie die Menschen hier versinken, in welcher Luft Kinder aufwachsen, dass sie nach Leib und Seele verkommen müssen. Warum greift Gott da nicht ein? Meine Freunde, ich weiss nur eine Antwort auf diese Fragen, eine einzige. Paulus nennt die Gemeinde den Leib Christi. Er ist das Haupt, und die im Glauben an ihm hangen, sind seine Glieder. Es ist die Aufgabe der Glieder, Organ des Geistes zu sein. Wenn ein Mensch die tiefsten Gedanken in sich bringt, versagen die Stimmbänder den Dienst, so kann er sie nicht aussprechen. Der Geist ist abhängig vom Leib. Christus ist abhängig von seinen Gliedern. Wenn er in ihnen nicht die Organe seines Willens findet, so kann er seinen Liebesrat nicht durchführen. Wenn der elektrische Strom keinen Draht hat, in dem er aufglühen kann, so vermag er nicht, uns das Licht zu geben, das wir brauchen. Wie könnte ein König sein Land schützen, wenn er kein Heer fände? Christus kann das Reich Gottes nicht verwirklichen, er kann seinen Liebeswillen nicht durchführen, wenn er nicht Männer und Frauen findet die ihm dienen. Nicht der ist ein Christ, der bereit ist, sich von Christus alles Gute schenken zu lassen, sondern der, der ihm das Leben zum Dienst hingibt. Wir Christen sind dazu da, dass wir auf dieser Erde das Werk Gottes tun, in seiner Kraft und zu seiner Ehre. Das ist unser Adel und

das ist unsere Verantwortung. Aus unserem Alltagswandel soll etwas leuchten von der Herrlichkeit unseres Gottes, an unserer Liebe soll die Welt wieder glauben lernen, dass Gott Liebe ist. Die Reben des Weinstocks sind dazu da, dass sie Frucht bringen. So spricht der Herr zu den Seinen: „Ihr seid das Salz der Erde, ihr seid das Licht der Welt."

Meine Schwestern und meine Brüder! Lasst mich zum Schluss ganz persönlich sprechen. Da ist die weite, weite Welt, mit ihrem Meer von Ungerechtigkeit, von Schande und Sünde und Leid, mit ihrer unklaren und doch so tiefen und angstvollen Sehnsucht — und dort ist Gott, der Gott, der diese Welt lieb hat. Er will helfen, wenn er Menschen findet, die ihm zum Dienst bereit stehen. Machen wir uns doch einmal klar, dass es sich bei der Frage unserer Bekehrung nicht nur um unsere eigene Seele handelt. Die Ehre Gottes steht auf dem Spiel und das Heil der Menschen, mit denen wir in Berührung kommen werden. 2. Chronika 16, 9, steht ein ergreifendes Wort: „Die Augen Jehovas schweifen über die ganze Erde hin, dass er sich mächtig erweise in der Unterstützung derer, deren Herz ihm gegenüber u n g e t e i l t ist." — Kann ein König in Kriegszeiten etwas ausrichten mit Menschen, deren Herz ihm gegenüber geteilt ist? Reich Gottes ist heiliger Krieg, Krieg um die Ehre Gottes und das Heil der Menschheit! Die Augen Jehovas schweifen auch über diese Versammlung hin. Er sucht Menschen, die ihm gegenüber ungeteilten Herzens sind. Welche Antwort willst du dem König geben, der sein Herzblut für dich vergossen hat, wenn er dich ruft?

Ich weiss nur eine Antwort: „Herr, ich bin dein!"

Ach, mache uns zu Menschen, durch die du deinen Liebesratschluss ausführen kannst, zu Trägern deiner Herrlichkeit, dass durch unser Leben und Lieben dein Name geheiligt werde und dein Reich komme. Amen.

The National Movement as a Contribution to the National Life.

Una M. Saunders

EVERY nation needs from time to time to hear one in its midst, a prophet of God, who will proclaim from the depths of experience the call to righteousness and the requirements of the Great Jehovah from the nations over which He rules.

As of old, Isaiah yearned over his nation, so through the clamours of advancing nations to-day, through the hum and throb of busy factory or mart, those who have ears to hear still catch the deep tones of the prophets who speak the word of the Lord, and recall their nation to its true allegiance. These prophet voices are manifold ; both men and women give their lips and their lives to utterance, for the prophet is of no one sex, and streams of influence that we call " movements " have their own great messages.

Have the National Movements of the Young Women's Christian Association a power of utterance to their nations? Other speakers will recall to us the influence of national life of the individual; ours is it rather to consider the corporate possibilities of a great Association, taking up its share of the prophetic burden towards its own nation to-day. At times the voice of the Association we represent is merged in one of the others. With the churches it works as handmaid and ally ; with the State it calls for unselfish citizenship and seeks to train for it ; with the university and college it enters into closest league, supplying in many lands an organisation in which the students may find an outlet for the spiritual impulses stirred within them.

Not alone in strengthening and supporting the call of other bodies to the nation does the Association render its service. It has its own distinctive note; it stands for *united womanhood*, and for the spirit of loving friendship which shall reach the lonely girls in city or country. That which is so striking a feature of every good local Association—the atmosphere of loving-kindness and service—should be also one great characteristic of a National Movement. No nation can fail to be influenced for good by a

body of women in its midst loyally seeking to serve in the highest way their own sex, for through that service every home is ultimately touched ; girls are preparing to become good mothers, business women are learning better standards of work, women of leisure are realising their responsibility for their city. Above all, where the true spirit of Christianity is kindling woman after woman, and Christ is being enshrined in human hearts, there at the centre of the nation's real life the true seed of all greatness and rightness is being fostered. God through His loyal woman servants is not only proclaiming in trumpet-call the need for holiness ; He is wooing the nation towards Himself through the whisper of love and the attraction of humble service.

There are many women who will agree fully with us, that the Association serves the nation through spiritual influence, and that its co-operation with Church and College is all to the good. But they cry " Halt ! " when talk comes of a contribution it can give to the *political* life of a nation. Yet if, as a women's work for women, the Association stands constantly for a standard of unselfish love in a community, so surely must that love pass on into a passion for justice and for high honour. Facing the politics of the day, the legislation proposed, the standards imposed, the Association must make demand with other women's societies that the legislation shall be just and beneficent ; that the moral standards of the nation shall be loftier than before, and shall be equal for men and women ; that the highest interests of the people shall not be sacrificed to expediency or to selfish greed. Is this protest to be made by linking the Association with organisations for political purposes ? To this all leaders would give an emphatic " No." It is not our place to use the Association to strengthen any political party or to fight for suffrage or anti-suffrage. But we are needed to proclaim valiantly the Christian standard of such moral and economic conditions as shall make it more possible for women to live the life of Christian discipleship.

Let us pass now to certain specific contributions which the Association can give to national life.

Education in Citizenship.—One essential for a woman is that she should understand what it is to be a good citizen, and what are the laws under which she already lives.

Civic lectures and Social Science Clubs (under the Association) are providing a splendid beginning of education for many; through the magazines or pamphlets brought out by us in certain countries a clear presentation of laws affecting women is given. In an American town a week's campaign for education in citizenship was given the title "Know-your-city-week." It began with services in all the churches, went on to inspection of the municipal building and industrial plant, opened out into an opportunity for talks on all the principal forms of social and philanthropic work, and left its members, we can but hope, with raised ideals as to what the government of their city should be, and a deeper sense of responsibility for taking a share in it. Anything that develops self-government among the Association members and teaches them to undertake responsibility for others, is a character-training which prepares for good citizenship. To the city generally the Association can become such a necessity that the citizens would as soon think of doing without the city hall or the commissioners, as without the Association—so writes a Canadian Secretary.

Social Surveys.—Many a time the Secretary is asked: "How many girls of a wage-earning age are there in your city?" "What other societies than the Young Women's Christian Association are helping to meet their needs?" Such questions often bring a desolating sense of ignorance to leaders in Association work. They are questions we ought to be able to answer, for apart from such knowledge no adequate policy for a work of wider significance for girls can be planned, but in many a case no such quiet survey of our possible field of work has been attempted. Others beside ourselves are feeling the same need of actual detailed information, so in many cities "Social Surveys" have been promoted; sometimes the Young Men's and the Young Women's Christian Associations in co-operation with a band of volunteer helpers have taken a census of the boys and girls between certain ages, of the places where they are employed, of the amusements they go to, of the churches and Sunday Schools they attend. From such visitation and investigation many avenues of approach to individuals are found, and many a needed scheme of service for the city is set on foot. These Surveys have, in some cases, been the preliminary to the starting of "Community Work," a wide term betokening that the Association takes

its share in all that the community needs for its uplift, and that it does this, not by establishing headquarters and buildings of its own, but by making the utmost use of the educational, municipal, or church equipments already there.

Education and Amusement.—A whole realm of possible service, which can be rendered to the national life so far as it affects women, lies in the right employment of the "margin of leisure" which every working or professional woman should have, and upon which so much of her development will turn. The woman living at home should have time for interests wider than her domestic claims; the professional woman needs her hobby; the business and the working girls must have some time when tired brain and weary body find cheerful rest and recreation. The blindness of some national administrators is stupendous; they will allow commercialised amusements of all kinds to put forth their attractions to fill that margin of leisure, even though they know that much of what is offered for the jaded girl or for the lively younger girl of the streets is degrading in its outlook on life, and is accompanied by many dangers to the best moral and spiritual life. Too often, until lately, they and the school trustees have lifted no finger to give power to such bodies as the Young Women's Christian Association to make fuller use of the rooms, gymnasiums, etc., in their buildings, so as to provide attractive recreation under good auspices. A renewed study of the part that play and recreation have in the health of the community is calling many Associations to consider how varied a programme they can offer, and how it may be impregnated with the highest joyfulness—that joy of pure living which we believe gave some of its marvellous radiance and attractiveness to the life of our Master Jesus Christ. With Him, too, we would walk the fields and rejoice in the flowers that bloom, and into that companionship in "God's out-of-doors" it is one of the privileges of the Association increasingly to draw girls. The nation that has its town-dwellers drawn irresistibly again in their free time to the world of nature and the country round, will be on its way towards a renewal of moral and physical health and vigour.

Many of the older nations of the Continent of Europe could teach the younger nations, especially the Anglo-Saxon ones, some valuable lessons in national recreation.

Dare the Associations neglect the gifts of music and song, gifts which can call forth unknown powers from the depths of natures hitherto sealed? Some may have passed the fact over as unimportant, but it is of real significance for national uplift that Great Britain's Association has now appointed a National Musical Director.

To nations with so deep a trend of materialism as this century brings in its train, the Association can make a contribution of real worth when not only music but art, and education in the understanding of art, find a place in its educational programme. To have choral singing rather than individual teaching of music, lectures on pictures accessible to all rather than instruction in some one art, is probably the right line of advance for the Association, for the word "social," which grows out of our very title rather than the word "individual," betokens the special aspect of education and of amusement suited to us.

Especially should we emphasise the social aspect of amusement when we realise the opportunity given by it to reinforce that greatest of national assets—the unity of the family life. Instead of drawing the girl always out of the home circle for her amusements and recreation, far more useful is it when the Association can find opportunities for the parents to come and admire the daughter's prowess in the gymnasium, or when the younger members of the family can all be drawn into the evening of games, or the "young man" brought in to share a pleasant entertainment instead of doing all his courting out on the street. Home life, training for marriage and motherhood, should be just as much fostered in an Association as those interests which will make unmarried life happy and fruitful, for so only can a nation's life be kept pure and strong at its core.

Increasingly is the Association contributing valuable help to the health of a nation, as it develops physical culture, gymnasiums, fencing, swimming classes, under trained expert guidance. China and India are showing, through appointments of physical instructors, that they too consider that the women on whom the continuance of the race depends should be well developed in body as well as in mind and soul. In some places careful education in sex-hygiene is being given through the Young Women's Christian Association.

As to direct *education*, many may ponder whether the National Movements have any contribution to give to a nation; much turns on the position of educational achievement which that nation has attained. Some will still look to voluntary bodies such as ours for training in elementary education for those who are backward and for teaching domestic science to those who should be home-makers, besides trade classes for those who would rise in the scale as wage-earners. In some countries, however, these functions have been gradually assumed by the State or the school authorities, so that, to a large extent, the Association is relieved of responsibility. There are then always new realms of knowledge and education to be brought within the range of our women until they too become accepted needs of the community and are supplied elsewhere. Remembering, moreover, that the educational classes of an Association bring to their members advantages of good companionship, of social intercourse, and of spiritual help far greater than those usually found in supplementary education or in trade classes attended under other auspices, we may justly claim that the Association may help the highest interests of the State by well-advised continuance of such work.

A new need for an educational work helpful to the nation arises in countries such as the United States and Canada; there immigrants talking over thirty languages pour into its cities and its factories. Some come from lower, some from higher civilisations; many would have a contribution to give to the national life, but so long as ignorance of the language continues such a contribution is impossible. Both the men's and the women's Associations are increasingly laying hold of this opportunity, and by means of paid or volunteer teachers, and through the use of rooms within easy reach of the foreigners' homes, they are organising widespread educational work. Nowhere can this notable help on a national problem be better studied than in the work done in the United States by the International Institute, a work largely accomplished by foreigners for foreigners under the direction of the Association in New York and elsewhere. It takes but little imagination to see how grave is the question: Shall the new immigrants learn what the ideals are for which this country stands, or shall they go on living a life aloof from

the new ideals, open to exploitation because of ignorance, a menace to the highest welfare of the nation because of the reproduction of the old hovels or the unsanitary conditions of the "Old Country"? On the other hand, many are the gifts of skill and culture or of sterling good character which these immigrants can bring to the land of their adoption when they know its language and ways.

Protection and Housing.—Any National Movement today, worthy of its name, knows that it must make a contribution to the nation's well-being by diminishing the dangers incident on girls travelling, finding houses in which to board, or seeking employment. Especially are the newer and more adventurous countries bound to consider these problems in relation to the thousands of immigrant girls of many nations seeking their shores. Everywhere the moral health and the physical safety of a nation's girlhood is attacked by the organisation of the White Slave Traffic, with its recklessness to all but the immediate financial gain that accrues from the downfall of women. As this debasing traffic is national, and indeed international, the means taken for protection must be equally so. With the natural shrinking of women from touching work that brings them into any contact with this repellent side of life, many otherwise good women have held aloof too long from giving their support to those engaged in the fight with this evil. True it still is that as an Association formed for the use and help of the self-respecting girl, the Young Women's Christian Association would not be well advised to take up in its own name anything that could be styled "rescue" work, but it needs to be in the closest possible co-operation with such bodies of people as can attack this problem directly, and to lend them its moral aid.

The preventive work, however, which is the legitimate field of a Women's National Association, will lead it ultimately to take strong steps in the way of protection; many countries from which emigrants go need a well-organised campaign of education as to what the true conditions and dangers are in the new countries described by agents in such rosy terms. A policy is needed which will cover proper guardianship and chaperonage on train and steamer, warnings given to those landing in a foreign port, Travellers' Aid work at the principal stations (when not already undertaken by some other body) and the visiting of newcomers

in the cities where they settle. An interesting development of this Travellers' Aid work may be found in Japan to-day, where many girls have already been saved from moral shipwreck through the worker at one of the Tokyo stations.

The contribution of our work to a nation's welfare through the housing of thousands of its working girls, or its college and school girls, is so fully known, and as a rule so appreciated, that it is needless to dwell long on it. City Councils and other public bodies across the Atlantic have been manifesting their appreciation, by making substantial grants of money, or of building sites, or by supplying free service of light or heat.

And then a girl seeks *employment*. Well for her if she falls into at least honest hands, better still if she finds someone like an Association secretary to study her real needs and possibilities, and to give her expert advice and help. Many a girl to-day founders through agencies which are traps disguised, or where the money paid is the first consideration and the girl and her moral welfare the last. In a country such as Canada, where the nation is still half asleep as to the legislation needed for employment agencies, the Association could be a national asset in a way it has hitherto failed to be, simply because it has so far treated this matter merely as a local need to be supplied or not, according to individual fancy, and not as a national matter of grave importance. How dare we with gentle acquiescence let girls depart to temptations and dangers which bring to many shipwreck, and meanwhile uphold the fact that we are an Association called by God into being for the spiritual, moral and physical uplift of women? In all countries we need to urge strict registering of employment agencies, and in many cities our own agencies can contribute largely to moral safety.

To retrace our steps for a few moments. First we considered the call of the Association to be to a nation one of the prophet-voices calling her to righteousness or wooing her to love. Later we traced out certain specific contributions which Associations to-day are giving towards the nation's life, enriching its citizenship and its education, helping it by protection, ennobling its amusements, drawing its foreigners out of alienation into national life. Finally, we turn to consider the national movement of any country

in its central organisation. How far should it consciously aim at taking its part in the nation's development, or should it indeed leave that aim on one side, as many would opine, and seek instead to build up its life apart from national considerations. A few moments' thought shows the entire impossibility of the latter course. Such a body as the Association cannot fail to be a factor in the national life. Is it not then palpably wiser to lay the responsibility before God; to take up as from Him the unsought-for gift of wide influence and to set high, divinely high, the aim of the whole work?

The first method, therefore, by which a national movement can fulfil its destiny is by formulating for itself *a large policy:* this necessitates a study of the whole field, and then the possession of experts as national staff able to decide on plans that will meet the ascertained needs and carry them into execution, or, still better, train others to do so. The country looks to us to be their central bureau of information on all matters concerning girl life. They must not be disappointed. But this involves the united work of committee members and employed officers in mastering a science or a group of sciences, which yearly grow wider and more complex. Later, it needs special administrative talents to make that knowledge readily available for the country. Local secretaries, some of them for specialised forms of work, need to have at their disposal field or travelling secretaries who can supplement their knowledge with wider experience, and they again need behind them such women as national heads of departments, that from them they may gain expert guidance.

The next contribution of importance which the Association is called on to render is that of *training leaders*, not only for its own work, but for many an allied service. The deepest cry of some of us, who are burdened with a nation's needs, is for women of spiritual and mental equipment, able to bear responsibility, full of the Spirit of God, prepared for a great work. Slowly, bit by bit, in many a nation, the Association is drawing forth from college, from wealthy home, from business house, and from many professions, the women who will develop into leaders. If the Association can then plan such training for them that they can help to supply expert workers for all girl problems, and especially women instinct with the spirit of love for God and for His

people, then a nation owes a deep debt of gratitude for a gift which can scarcely be surpassed in nation-building.

It is a matter of great rejoicing that in five nations work among women students is as much a part of the Association as work among other girls, so that in the United States of America, Canada, India, China and Japan we may expect that our universities will supply many leaders for the nation through the Young Women's Christian Association.

While the training of leaders reminds us of the outstanding gifts of personality consecrated to God and the people, yet another contribution lies in the development of *organisation*, the methods by which a number of personalities can so co-ordinate their gifts and work that there is no waste. The organisation should in itself be full of individuality, no mere constitution of rules and laws and committees, but adapted to meet the needs of a whole nation with flexibility, and yet having the depth and steadiness which comes of assured principles and aims.

Within the World-wide Association each country imparts to the other many gifts of suggestion and help, but let us remind ourselves that no slavish imitation of the methods of organisation of another land will accomplish the highest purposes of God. There is great need that each nation develop its own leaders, entrust to them the formation of policies, work out its own particular genius, unhampered by any necessity to conform to the standards or the ways of any other nation.

And yet such a Conference as this convinces us still more of the real sisterhood there is in work for girls, the infinite help each country may give to the other.

A National Movement has, however, as its duty, not only to develop such splendid organisation that it may carry to the furthest reaches of its membership and influence all the policies which it believes to be inspired of God, but it must also know how to use the organisations that are working on parallel lines but under different names; that is, *co-operation* is essential. Much cost and labour is spared, much duplication of work evaded, where close relationships of mutual understanding are maintained. In a country where there is such a united committee as that of the Women's Boards of Home and Foreign Missions, there the Association should be represented. In the United States the Federal Council of the Churches has repre-

sentatives of the Association on the Commissions for social service, religious education, missions and evangelism. Members of many Association Boards are on committees of the "Amies de la Jeune Fille" or of the National Vigilance Society and its daughter committees. The Local and National Councils of Women in Canada and other lands welcome the Association into affiliation, as this should be able to strengthen the hands of those who are seeking to bring about many reforms, legislative and administrative. We need not stop to mention Girl Guides, Camp Fire Girls, Consumers' Leagues and the many philanthropic societies on the Continent of Europe, each of which is doing some part of our work, or we doing theirs. In such co-operation we are realising the truth of the Christian teaching as to the unity of the body and the suffering that comes to all if even one part be injured. While the Association is called to give clear, unmistakable witness to Jesus Christ and His salvation for the girlhood of all lands, it need lose none of its depth of spiritual power by friendly co-operation for certain purposes with other non-religious bodies working for the growth of righteousness.

Finally, as the building of nations to-day proceeds apace, as Eastern peoples crowd into a decade of growth what others have needed centuries to evolve, we become more than ever aware that each nation needs in its midst an Association which recognises the sovereignty and the infinite love of God and believes in His willingness to guide and inspire to-day by His Holy Spirit. If women, the mothers of the nations, are to be constantly bringing forth their gifts, not only physical life but new spiritual fruitfulness, no nation dare ignore our Association, born of prayer, and ever standing true to its original purpose to help to bring girls to Christ and Christ to the girls who so deeply need Him. Each one of us may well kneel in lowly gratitude before our Lord, that He should have called us in any small or great measure to incarnate our God in the midst of our nation, praying that with yet clearer eyes we may discern its needs, and with ever-increasing devotion and love may offer ourselves and our National Associations to Christ to be His witnesses and His messengers.

Canada, *April, 1914.*

The Present Situation in the Y.W.C.A. of China.

Grace Coppock.

An idea of the task facing the secretaries of the Young Women's Christian Associations in China can best be given as follows: first, by bringing before you the condition and position of the Chinese woman of the present, and second, by defining the responsibility that has been laid upon the Young Women's Christian Association toward special classes. If we can succeed in making these two things clear, you will know what the foreign secretary faces in China, both as regards an overwhelming responsibility and an unsurpassed privilege. May I explain that by *foreign* secretaries I mean those sent out to China from Western lands.

Few people who have not been in China the past two years have any adequate realization of the China of 1914. Almost all the literature now available on China is history, and I may add, in most cases, *ancient* history. I invite the attention of my audience to-night to the women of the Chinese Republic, not of two years ago even, but of 1914.

China has had a revolution, a revolution that was more than political, when women awoke to the fact that they were part of the nation and a very important part. This new consciousness of freedom and ability to serve found expression in very dangerous as well as most admirable acts of service, ranging from those who gave themselves to drilling and practising bomb throwing in preparation for active fighting on behalf of the Republic, to the formation of patriotic clubs, editing a women's magazine, promoting the sentiment in favour of woman's suffrage, and opening schools for the education of girls and women.

That day is past when Chinese women, at least in large centres, remain beneath the protection of their own roof. They are going out freely, crowding the theatres and cinematograph halls, and fortunately large numbers are pressing into the schools—and just at this point a great task faces the Young Women's Christian Association.

First, there are all those students—the *majority* of them

not in the mission schools, where they are given a very careful training in Christian character, but in Government and private schools with no touch with Christianity. It was only a very short time ago that the mission schools were the only ones for girls in China—now these are crowded to over-flowing and literally hundreds of schools have been opened by the Government and the wealthy gentry. It seems like a miracle when we realize that so recently Western education for men was introduced into China, and right on the heels of that great change there sprang up in the minds of the men as well as the women that the women must share in this great educational renaissance in China. Since that time schools for girls and women have sprung up like mushrooms—many have not succeeded because the business of conducting schools for women is still new in that land, but the best have stood and others are constantly being opened.

Those who have observed the growing desire on the part of the women to take an intelligent part in the development of China, foresee the day not far ahead when we shall confront the greatest student problem in the world, when women students shall be numbered by the million.

Does the Young Women's Christian Association bear any responsibility to this great student body? Listen to this report of the China Centenary Conference, composed of missionaries from all parts of China, in regard to Government, gentry and private schools:—

> "Christian work for these schools has been delegated by the Christian body to the Student Department of the Association as a single agency."

A question arises in our minds at once. Can the Young Women's Christian Association bring the direct message of Christianity to these students, and will they welcome such a message? This question can best be answered by telling you the story of the most wonderful miracle in the history of missions.

Last year the Young Men's Christian Association made very special arrangements in fourteen of the largest cities in China to present the claims of Christ to the men students. They expected that several hundreds would come to these meetings, for which weeks of careful preparation had been made. Thousands came and filled the largest halls available, and *hundreds* were turned away

because there was not room for them. In twelve of those cities 2,000 men students attended each night, while in the last two cities visited the audiences averaged between 4,000 and 5,000 a day. In Foochow there were 30,000 in six days. In these audiences were keen minded students, conservative professors and officials of high rank. They sat for hours listening to the presentation of the claims of Christ, and more than 7,000 of them made request for further instruction in the Gospels. Fortunately the Young Men's Christian Association was ready for this marvellous turning to Christianity. Secretaries had been set aside for this special work, and within three months nearly 4,000 were already registered in systematic Bible Classes, and in three months more 1,024 had been either baptised or were probationers preparing for baptism.

What significance does this bear to the work of the Young *Women's* Christian Association ?

The women students said :—" We want to hear this new life-giving message too. Can we not also have meetings where we can enjoy the same privileges as are being given to the men students ? " And the Chinese men said : " Yes, we want the women to have these advantages too." And so, after much pressure in several cities, meetings were hurriedly arranged for the women students.

I want to mention two of these centres as showing what is possible to be done, and how opportunities may be lost. In Tientsin, where we had two secretaries at work, a meeting was held for a limited number of women students, and such interest was shown that a large number asked to be given further instruction in the life and teachings of Christ. Within a week every one of those young women was regularly enlisted in a Bible Class—a number of them later joined the Christian churches—and before a year had passed in the large Government Normal School, from which many of these girls had come, a branch of the Young Women's Christian Association was organised, the first Christian organization in any Government school for women in China.

And then I think of Foochow there in South China, with 3,000 women students stirred by the message of Christianity and asking for at least one meeting for women. And 2,000 women students filled that old Chinese Guild Hall and there they heard, the majority of them for the first

time, the glad tidings of the Gospel message, the message which we have had for centuries.

I can picture those young women walking or riding in sedan chairs through those narrow, dark streets, over stone pavement placed there a thousand years ago, going to hear for the first time in 1913 the message of Christ—but what about the results? There was not a woman in that city free to give her time to these 600 students. The missionaries in Foochow had long before asked us repeatedly to send secretaries to them to take charge of this special line of work for students, but we had had no one to send them.

At this time of crisis the missionaries wrote to the National Committee that it was most urgent that someone be sent at once, even if only temporarily. And we took our list of secretaries—we only had thirteen for the whole of China—and we went over them one by one to see if there were any that could be spared; and at great sacrifice in other centres we took one secretary from North China and another from Central China and sent them down to Foochow to pioneer in that great city. You will understand better the difficulties under which we work when I tell you that instead of organizing those 600 women into Bible Classes at once, the secretaries had first to begin language study, for the Foochow dialect is different from any other, and now, after a year, these women are still having to give the bulk of their time to language work, so that they have not yet been able to organize a single Bible study class for those students. How different in Shanghai where there have been secretaries for several years; regular Bible Classes held each week not only in the Association building but also in these schools; and, if we had the secretaries, greater things even than in Shanghai could be done in other cities.

This autumn, when special meetings are being held again for men students, the women are going to ask for meetings too, and the Chinese men are going to urge it, and who could turn away from such a request? And there are going to be large numbers requesting Bible study, and what are we to do?

Friends, it was only a few years ago that we were praying that the educated people might be reached with the message of Christianity. How marvellously has that prayer been answered! But what a tragedy that it has

come and found us unready! Missionaries have been waiting and working for a century for the opportunities we have now. Perhaps such a time of moulding and change will never again come in China.

The mission body of China has asked us to take the responsibility of bringing Christianity to these students. Whether we prove equal to this task depends upon the Church of the West.

Missionaries and Chinese, as well as the secretaries of the Young Men's Christian Association, are urging us to enlarge our staff of workers, telling us that just as mighty things can be done for women students as are being done for men.

The China Continuation Committee, which is a direct outgrowth of the National Conference held in China last year under the auspices of the Edinburgh Continuation Committee, and the most representative and unified Christian body in China, has asked the Young Women's Christian Association to undertake definite responsibility this autumn in bringing the message of Christianity to the women students, and we think, by enlisting a large number of volunteer workers, that we can hold evangelistic meetings in three centres this year—why not in twenty cities? How long must we withhold this Christian message from China's women?

We all know that attempts have been made recently in different parts of China to revive Buddhism and Confucianism, and this has caused much alarm in Christian lands of the West; but a missionary, for many years in China, said recently to me that he felt this was the lesser of two evils, that if the Church of the West is unable to establish Christianity in the lives of the men and women of this generation in China, it were better that these Eastern religions be revived than that the Chinese sink into atheism, as they will inevitably do.

But I am too optimistic to believe that the Church of the West will lose such an opportunity as faces it today. And as the Christian Church in the East has felt the need of the Young Women's Christian Association to work among special classes, I believe the Church of the West will respond and send the workers now, when they are most needed.

I have only mentioned one class of women looking to

us for help, the students, and there is only time to just name that large class of women in the home, women of leisure, women who are eager for an organization which will give them a touch with other women's lives, and which will lift up for them high and soul-stirring ideals.

In one city, which I recently visited, I was asked by a missionary not to mention the name of the Young Women's Christian Association to the Chinese ladies unless I could promise that we would send secretaries there at once, because, she said, they are so ready and so eager for just *such* an organization that if you mention it I'm afraid they will try to begin an Association by themselves with no idea how to go about it. This is typical of many cities in China.

We need not say more to call the attention of you who come from lands where women are educated and trained for leadership, that here in China great opportunities await you. I know of no greater privilege that could come to any young woman than just to put her life beside the lives of those splendid Chinese women and together work out and live out the problems of the new social and religious developments of that new, old country.

I wish I could make you feel the joy of such service—seeing those fine Chinese women being transformed by the love of Christ in their lives. They respond so quickly, they grow so wonderfully, they make such strong leaders—they give so gladly of their best that other women may have this great light in their lives.

We here ask the Church of the Occident to send us some of her strongest, best-trained women, and we promise you that nowhere will they find a readier response, nor better, more loyal friends than among the women of China. We, who are here, ask for no fuller joy, no higher honour, than to be allowed to work on side by side with those capable, womanly Chinese women. And the climax of that joy shall be in that day when we, as foreigners, shall step back and see our Chinese colleagues coming into the places of first authority and taking full responsibility for this God-given task of the lifting up of China's women.

The Stockholm Conference.

From a Swedish Point of View.

Fanny Ekenstierna.

THE fifth Conference of the World's Young Women's Christian Association is now only a memory, but a rich and beautiful one. It has often been said that the first aim for a Conference such as this is to give a purely spiritual result. I do not think that any of the delegates need return to their homes with a feeling of disappointment in this respect; but, surely, this gain is not the only one. I often felt during those days that the Conference, with its great main subject, "The True Plan for Woman in God's Purpose for the World," might have been supplemented by that old motto, "Humani nihil a me alienum puto." And, looking back upon those days, I therefore ask myself if the World's Young Women's Christian Association Conference in Stockholm was not the most remarkable conference of women that has ever been held in Sweden, as it certainly was the most cosmopolitan one?

One of the last days of the Conference there stood beside one another on the platform the Hindu doctor with the calm dignity of the mature woman, the little Chinese gymnast with beaming eyes, and the young Japanese lady with her incomparable, sweet grace, each in her native costume; it was a sight which made one long to have a camera. But it was far more, it was a symbol of the universality of the Conference and its world-wide idea. When the ancient walls of the old Castle of Gripsholm echoed with the sound of the Lutheran hymn of victory, sung in many languages and accompanied by the great tower bell! what is it that grips the heart at such moments? Is it not the echo in our innermost being of words such as these—"neither Jew nor Greek"; "all nations, and kindreds, and peoples, and tongues"; "one Holy Catholic Church."

Another impression which struck me at this Conference was the fact that among the many addresses there was hardly a single one that was not permeated with a very practical view of Christianity.

Anyone who arrived at Stockholm with the conception that the sphere and scope of the Young Women's Christian Association are limited to a one-sided development of the spiritual side of human life must have realised with her first glance at the Conference programme how erroneous was this idea. "Friendship and Intercourse between Men and Women," "Women in Domestic Service," "The Civic Duties of Women," "Emigration and Immigration," these were some of the subjects for discussion. Almost all phases of woman's life and work were included, and if one phase was apparently overlooked, and that an important one—the duty of wives and mothers—it was only due to the fact that a speaker from Finland was hindered at the last moment from coming to the Conference; but Mrs. Michelet's paper on the intercourse between men and women gave the most beautiful description one could wish for of "the true and faithful woman's heart," whose most noble feelings foster and prepare her for the accomplishment of a wife's highest duties, and the home and its interests had many other warm advocates.

The standard of the addresses was unusually high, especially when one remembers their great number. It is much easier for a Conference to be sure of having one brilliant address than to have, as we had, between twenty or thirty indisputably good ones and by women speakers. How much this Conference owes to its men speakers, especially to Professor Cairns and Professor Breitenstein, but also to Pastor Le Seur is difficult to estimate, and there is hardly the slightest doubt that Professor Cairns' splendid address on "Spiritual Equipment for Leadership" constituted the climax of the Conference. Here we saw the best traits of the Anglo-Saxon genius gathered into an imposing whole: intellectual depth and intensity and the sound, practical clear-sightedness that views people and things in their right light, while throwing blessed flashes of humour over human frailty and life's miseries.

Finally, I would like to mention an impression which I am sure forced itself on many of the conference visitors, *i.e.*, the joy of living in our age of enlightenment, a time which does not stand still, but always hastens on towards fresh conquests, not only in the domain of knowledge but also in that of the heart and duty. There is an Old Testament text which says: "That which I see not teach

Thou me" (Job xxxiv. 32), and although this prayer was never uttered in so many words during the Conference it was often in the hearts of those women gathered from so many different parts of the world and with such different kinds of experience behind them. At Stockholm we were called to a deeper sense of our responsibility and in the spirit of that prayer we planted our feet again firmly upon that solid Foundation on which alone a life of joy and peace and power can be built up.

Deutsche Eindrücke von der Weltkonferenz in Stockholm.

Elisabeth Consbruch.

Den offiziellen Bericht über die Tagung der Weltkonferenz möchte ich durch ein Bild meiner persönlichen Eindrücke ergänzen.

Hell strahlte die Sonne über Stockholm in den Tagen vom 10.-18. Juni, und ebenso hell strahlte in unser aller Herzen die Sonne der Liebe zu dem grossen gemeinsamen Werk aller Länder und aller Nationen, zu dem Werk der Arbeit an der weiblichen Jugend. Die Vertreter der verschiedenen Nationen kamen nach Stockholm mit den mannigfachsten Fragen über diese Arbeit. Uns Deutsche beschäftigt im Augenblick vor allem die Frage: „Wie werden wir den modernen Anforderungen der Jugendpflege in unseren christlichen Vereinen gerecht?" Durch die Ministerialerlasse von 1911 und 1913 ist die Notwendigkeit der Jugendpflege staatlich anerkannt, aus öffentlichen Fonds sind seitdem Mittel für Jugendpflege bereitgestellt, die auch unseren christlichen Vereinen zu Gute kommen können. Seit dieser staatlichen Anerkennung der Jugendpflege haben sich weite Kreise unseres Vaterlandes mit Eifer der Jugendpflege gewidmet, soll unsere christliche Arbeit nicht zurückgedrängt werden, so müssen wir rastlos bestrebt sein, den modernen Anforderungen gerecht zu werden und neben dem Mittelpunkt all' unserer Arbeit, der Seelenpflege, auch Geist und Körper unserer jungen Schützlinge berücksichtigen. Das vierfache Ziel des Weltbundes ist deshalb in den letzten Jahren immer mehr in den Vordergrund unserer deutschen

Arbeit getreten. Wir danken es unserem Begründer und langjährigen Vorsitzenden, Herrn Pastor Burckhardt, dass er bei Kursen und Konferenzen die Wichtigkeit des vierfachen Zieles stets betonte und so unsere Arbeit aus der Enge in die Weite führte. Wer die Weltkonferenz 1910 in Berlin miterlebt hat, der weiss davon zu sagen, welche Fülle von Anregung Herr Pastor Burckhardt damals in die Verhandlungen hineintrug. Die diesjährige Weltkonferenz hatte ihn in Gedanken schon viel beschäftigt, er hoffte dabei sein zu können, doch Gottes Rat hatte es anders beschlossen, im Januar wurde er plötzlich aus seiner reichen Arbeit, aus seiner nimmer müden Tätigkeit abgerufen. Gott sei Dank, wissen und glauben wir, wenn auch die Diener Gottes aus der Arbeit genommen werden, der Herr, unser Gott, steht gestern und heute und in alle Ewigkeit hinter unserer Arbeit, wir dürfen in schwierigen Zeiten seine Treue erfahren. Kurz vor der Weltkonferenz war in der Hauptversammlung des deutschen Verbandes der Nachfolger für Herrn Pastor Burckhardt in der Person seines Schwagers, Herrn Pastor Thiele, gewählt. Wir hatten die Freude, Herrn Pastor Thiele mit in Stockholm zu haben. Er hielt uns Deutschen zweimal die Morgenandacht und die Konferenztage boten mannigfache Gelegenheit ihn kennen zu lernen und manches Wort über unsere Arbeit auszutauschen.

Ein rechter Schmerz nicht allein für uns Deutsche, sondern wohl für alle Teilnehmer der Konferenz war die durch Krankheit veranlasste Abwesenheit von Mrs. Tritton, der bisherigen Vorsitzenden des Weltbundes. Ich glaube aber sagen zu dürfen, dass wir Deutsche, zumal wir, die wir 1912 in Swanwick sein durften, ganz besonders Mrs. Tritton's Abwesenheit beklagten, wir werden nie die liebevolle, fürsorgliche Art vergessen, mit der Mrs. Tritton uns die Tage in Swanwick verschönte und ebensowenig ihre meisterhafte Geschäftsführung. Die Worte: „Mrs. Tritton in the chair," wie es in Swanwick so oft am Anfang der Protokolle hiess, gaben stets die Gewähr, dass alle Geschäfte, alle Debatten grosszügig geleitet wurden, und ich möchte auch an dieser Stelle Mrs. Tritton noch einmal danken für alles, was sie dem Weltbund gewesen ist. Ihre nunmehr gewählte Nachfolgerin, The Hon. Mrs. Waldegrave, hat unser aller Vertrauen gewonnen; wir bitten Gott, dass Er ihr für ihr grosses, verantwortungsvolles Amt Weisheit und Kraft schenken möge.

Unser wärmster Dank gebührt dem schwedischen Nationalkomitee. Wie sorglich war alles vorbereitet, mit wie viel Liebe war daran gedacht, dass wir neben den Sitzungen möglichst viel von den eigenartigen Schönheiten Stockholms und seiner Umgebung kennen lernten, wie grossartig zeigte sich die oft gerühmte schwedische Gastfreundschaft! Wahrlich die Damen, an der Spitze Miss Roos und Miss Dickson, haben in den Tagen ein Meisterwerk vollbracht, ein Meisterwerk der Liebe und Aufopferung.

Die Weltkonferenz war sehr gut besucht. Aus allen dem Weltbund angeschlossenen Ländern waren Vertreterinnen erschienen, sogar aus Japan, China, Indien, Australien. Amerika hatte eine ganze Anzahl Delegierte geschickt, Deutschland war mit über 70 Delegierten vertreten, trotzdem wiesen die Verhandlungen nicht solche erdrückende Fülle auf, wie 1910 in Berlin, es lag das daran, dass Schweden viel dünner bevölkert als Deutschland ist. In Berlin waren 1910 zahlreiche Mitglieder der Vereine aus Berlin und der Umgegend zugegen. Für die Verhandlungen war es entschieden günstig, dass es nicht so voll war, schade war nur, dass die Diskussionen sich nicht unmittelbar an die Vorträge anschlossen, der Eindruck des Vortrages war dadurch manchmal etwas verloren gegangen.

Das Thema der diesjährigen Weltkonferenz: „Die Erfüllung der von Gott in Seinem Weltplan der Frau gestellten Aufgaben" gab Gelegenheit, die Aufgaben der Frau nach allen Richtungen zu betrachten, wenn in Berlin alle Morgenvorträge in ganz direkter Beziehung zur Arbeit der Christlichen Vereine Junger Mädchen standen, so waren in Stockholm „die Pfähle weiter gesteckt," manche Fragen wurden vom sozialen Standpunkt betrachtet, andere vom Standpunkt der Frauenbewegung. Aber durch alle klang hindurch: „Wir brauchen zur Lösung der Fragen ernste, überzeugte Christinnen, Christinnen, die fest stehen auf dem alten Evangelium, die daneben ein offenes Herz und einen weiten Blick haben für die Anforderungen der modernen Zeit." Gerade, weil wir in Deutschland im Augenblick durch die modernen Anforderungen oft in Schwierigkeiten kommen, war uns dies Thema für unsere deutsche Arbeit besonders wertvoll.

Wenn ich aus der Fülle der gebotenen Vorträge, die ja durch die Berichte auch denen, die nicht bei uns sein

konnten, zugänglich gemacht werden, einzelnes hervorheben soll, so möchte ich zunächst Mme. Michelet's Vortrag über „Freundschaft und Verkehr zwischen Männern und Frauen" nennen. Der Vortrag hat mir einen unauslöschlichen Eindruck gemacht durch den heiligen Ernst, die grosse Zartheit und den praktischen Sinn für die Realitäten des Lebens mit denen das ganz gewiss schwierige Thema angefasst war. Man merkte am Schluss des Vortrages die allgemeine Ergriffenheit, hinzu kam die Art wie Mme. Michelet ihre Ausführungen vortrug, ein frei gesprochenes Wort wirkt eben ganz anders als ein abgelesener Vortrag, mag er noch so vorzüglich ausgearbeitet sein. Weitere Höhepunkte waren für mich Pastor Le Seur's Ausführungen über „Persönliche Religion," seine deutsche Morgenandacht, Frau Ufer's Morgenandacht und Dr. Cairn's geistvolle Worte über die „Spiritual Equipment for Leadership." Wieder und wieder ist mir in's Gedächtnis gekommen, welch' grosse Anforderungen er an die leitenden Persönlichkeiten stellte, wie er doch auch wieder Mut machte und betonte, man solle nie denken, ein Werk müsse zu Grunde gehen, wenn Gott die führende Persönlichkeit abriefe. Hätten wir nur alle die Demut, den Sinn für das Wesentliche, den Humor, die Hoffnung, die Liebe, den Glauben, die er als Grundbedingungen hinstellte. Ebenso zu Herzen gehend war Dr. Cairn's Schlussansprache über Gottes Führungen in unserem Leben.

Eine Höhepunkt anderer Art war die am Sonntag stattfindende Abendmahlsfeier in der ältesten Kirche Stockholms, der Storkyrkan. Für die Stunde schwanden alle Unterschiede der Nationalität, der doch sehr verschiedenen Kirchengemeinschaften. Wir fühlten uns als Kinder eines Vaters, alle einig in dem festen Glauben: Jesu Leib für uns gebrochen, Jesu Blut für uns vergossen. Wir erlebten in Wahrheit, was wir sonst nur bekennen: „Ich glaube an die Gemeinschaft der Heiligen." Diese Gemeinschaft ist ja überhaupt das, was solche grosse internationale Vereinigungen wertvoll macht, welche Bereicherung ist es für unser eigenes Glaubensleben mit Christinnen anderer Länder zusammen zu kommen, von ihren Schwierigkeiten, von ihren Erfolgen zu hören, zu lernen: „Das Menschenherz ist überall dasselbe, ob es unter der Glutsonne Indiens schlägt, ob in dem für unsere Begriffe noch in etwas geheimnisvolles Dunkel gehüllte China. Es ist überall ein trotziges, verzagtes Ding,

wie der alte Kirchenvater Augustin sagt: „Unruhig, bis es Ruhe gefunden hat, o Gott, in Dir."

Zu solchem Kennenlernen, solchem Aussprechen fand man Zeit bei den gemeinsamen Mahlzeiten, den Dampferfahrten, den Besichtigungen. Ich denke mit grosser Freude an unsere Tafelrunden im Strand-Hotel und im Grand Hotel Royal, an die Fahrten nach Gripsholm und Saltsjöbaden.

Der Rahmen der Konferenz war der denkbar schönste. Wohl war mir von allen Seiten gesagt: „Stockholm liegt märchenhaft schön," aber so schön hatte ich es mir doch nicht gedacht, es liegt solch Zauber über der Verbindung von Wasser, Felsen, herrlichen Geländen und Wald. Gleich am ersten Nachmittag, noch vor der vom schwedischen Nationalkomitee gebotenen Begrüssungsfeier, hatten wir Gelegenheit, Stockholm's Schönheit im vollstem Masse auf uns wirken zu lassen. Der König von Schweden hatte alle offiziellen Delegierten zu einem Gartenfest im Schloss geladen. Das Schloss von Stockholm, ein mächtiger, alter Bau, erhebt sich über der Ostsee, um dahin zu gelangen geht man über die stolze Brücke Norrbro, unter der Mälarsee und Ostsee sich vereinen. Der Empfang war in dem „Logarden," man hatte von dort einen köstlichen, weiten Blick auf die blaue Ostsee, weisse Möwen tauchten ihre Schwingen hinein in das kühle Element, der Flieder blühte und duftete, kurz alles vereinte sich zu einem herrlichen Bild. König und Königin waren abwesend, und die kronprinzlichen Herrschaften empfingen an ihrer Statt. Die jugendlich anmutige Kronprinzessin zeigte reges Interesse für die Arbeit der ihr vorgestellten Delegierten und verstand es meisterhaft auf die Eigenart der verschiedenen Nationen einzugehen.

Unsere schwedischen Gastgeber hatten mehrere Dampferfahrten arrangiert, nach Gripsholm im Mälarsee und nach Saltsjöbaden an der Ostsee. Ich glaube keiner, der dabei sein durfte, wird diese Fahrten vergessen. Wir waren im Juni dort in der Zeit der langen Tage, wie leuchteten die Fluten des Mälarsees oder der Ostsee so wunderbar im Abendschein, bald wie flüssiges Gold, dann wieder wie Perlmutter. Man konnte sich nicht satt sehen an den Lichteffekten, man wurde unwillkürlich an das Psalmwort erinnert: „Licht ist Dein Kleid, das Du anhast."

Bei diesen Fahrten zeigte sich die schwedische Gast-

freundschaft in besonders hervorragender Weise. Es war wirklich keine Kleinigkeit, im Park von Schloss Gripsholm die Hunderte und Hunderte von durstigen, hungrigen Leuten zu erquicken, und ebenso in Saltsjöbaden. Die schwedischen Damen wurden nicht müde, immer neue Vorräte heranzuholen, es war ein wahres „Tischlein deck dich." In unerschöpflicher Fülle gab es Kaffee und Tee mit der köstlichen schwedischen Sahne. Ein buntes Gewimmel entwickelte sich bei diesen Gelegenheiten, im Schlosshof von Gripsholm wurde dies Gewimmel, von dem man in Wahrheit sagen konnte: „Wer zählt die Völker, nennt die Namen, die gastlich hier zusammen kamen" im Bilde festgehalten. Eine liebe Erinnerung und doch möchte ich fast sagen, fester als im Bilde, steht die Erinnerung an die Stockholmer Tagung in meinem Herzen. Gott helfe, dass der Geist der Liebe, des Gebets, des Glaubens, der die Stockholmer Tage durchwehte, mehr wie vorher in unserer oft nüchternen, einfachen Alltagsarbeit wirksam sei, damit der Segen dieser 5. Weltkonferenz nicht beschränkt bleibe auf die Teilnehmer der Konferenz, sondern durch dieselben sich erstrecke auf viele, viele Vereine der weiten Erde.

Conférence de Stockholm.

Jeanne Bertsch.

Il y a de par le monde un beau pays de lacs et de forêts; pays infiniment sympathique où le charme mélancolique de la nature porte l'âme à la réverie et à la méditation. Des contrées les plus diverses et les plus éloignées, des femmes s'étaient mises en route il y a quelques semaines ou quelques mois pour se recontrer dans ce merveilleux pays. Elles avaient dans leur cœur un profond amour pour le Sauveur; et si elles accomplissaient ainsi un lointain pélerinage, comme jadis les magis suivaient l'étoile de Bethlehem, c'était parce qu'elles espéraient trouver, dans une touchante communion, un peu plus de lumière pour savoir comment aimer des âmes et Jésus-Christ. Venues de l'Orient et de l'Occident, elles étaient une seule âme et un seul cœur. Et c'est là l'impression la plus forte peut-être qui reste de la Conférence de Stockholm,

cette parfaite harmonie, cette bonne volonté, cet amour qui ont régné d'un bout à l'autre des réunions. Si les discussions de l'après-midi ont été, parfois, un peu languissantes, c'est que, somme toute, on était parfaitement d'accord.

Il est bien difficile de rendre tout ce que les Unions de Suède ont mis de charme et de grâce à recevoir la Conférence. Le riant local de Brunnsgatan, toujours décoré avec gout, de fleurs fraîches, le vaste temple de Blasieholmen, le bureau où tant d'unionistes et d'étudiantes souriantes et dévouées étaient sans cesse prêtes à renseigner les déléguées, étaient devenus des lieux où l'on se sentait "at home." Leurs Majestés le roi et la reine de Suède avaient tenu, dès le premier jour, à montrer leur sympathie aux unions chrétiennes en invitant toutes les délégations à une "garden party" monstre ; et qui dira l'infinie bonne grâce avec laquelle les membres de la famille royale ont sans cesse témoigné de leur intérêt pour tous les travaux de la Conférence ? Hors de la belle soirée de réception, où le Comité National suédois souhaitait la bienvenue aux déléguées, c'est le prince Bernadotte qui parla en nom des unions de jeunes gens.

L'église suèdoise enfin, avait organisé un magnifique culte de Sainte-Cène, impressivement tant pour sa solemnité que par le nombre de personnes admises à communier.

La journèe commençait toujours par des réunions de prières, tenues à Brunnsgatan en trois langues. Puis on s'acheminait vers Blasieholmen, où le premier matin monsieur le professeur Breitenstein montra comment Jésus a été le premier émancipateur de la femme, en la traitant en égale de l'homme en point de vue spirituel. Les matinées étaient consacrées à l'étude de questions, telles que la nécessité pour la femme moderne, qui si souvent travaille dur, de trouver sa force dans l'Evangile ; l'idéal chrétien à réaliser dans nos unions par la fusion des classes dans une même activité pour Dieu ; la préparation de la jeune fille à sa tâche de mère de famille ; le besoin de rapprocher jeunes filles et jeunes gens chrétiens. Une grande part a été donné à l'étude si grave pour l'Amérique, du problème de l'immigration. Les syndicats chrétiens, la manière dont il faut relever le service domestique, le rôle des étudiantes chrétiennes, le devoir pour la femme passionnée de justice de ne pas négliger la possibilité d'avoir droit de vote, la tâche

des unions de préparer des personnalités capables d'être secrétaires ont été également passés en révue. Les réunions du soir étaient plus spécialement consacrées aux appels. Les petites séances plus intimes étaient peut-être plus appréciées encore, et l'on ne peut penser sans émotion à ces représentatives du Japon, de la Chine et l'Inde, demandant l'envoi immédiat d'une cinquantaine de secrétaires. Et quel vaste champ d'action aussi que la péninsule des Balkans, et la Russie! Le Portugal et l'Amérique du Sud avaient besoin d'evangélistes latines. Oh! quelle douleur de ne pouvoir répondre à tous ces appels!

Le Comité international, présidé par Mrs. Waldegrave, a été comme toujours, infiniment attentif à se faire "tout-à-tous." Les déléguées ne publieront pas toutes les nombreuses marques d'intérêt et de sympathie reçues. Elles n'oublieront pas non plus toutes les difficultés et les soucies que représentent l'organisation d'une pareille conférence, et du fond du cœur, elles diront: "Merci!" Puis leurs âmes s'élèveront, remplis de reconnaissance, vers Celui qui est venu sur la terre pour prêcher l'amour et la paix, et nous révéler qu'en Lui nous sommes tous frères.

Our Swedish Hostesses.

E. M. F. Kleyn.

With feelings of deepest gratitude I write about our reception in the land of the midnight sun. The Swedish Young Women's Christian Association had arranged a Fête de Bienvenue on the eve of the Conference, while an invitation for a Garden Party at the Royal Palace was amongst the papers every delegate received on her arrival in Stockholm. When we found ourselves face to face in the Royal Garden with so many kind friends who wanted to show us in every way possible their sympathy and friendship, it was very hard to express to them how touched we were by all their love and care. A band of soldiers was playing to welcome us, and the Crown Prince and Crown Princess soon came in person and spent the afternoon with us talking of the Association with our leaders, while Prince Oscar and Princess Bernadotte and two of their daughters mingled freely with the company. In one of the Swedish papers I read the next day about this "gastfria mottagaudet," and

that we were overheard to say, "Oh, it was very nice!" Of course we were heard saying this, for I think we *all* said it when we left the Castle to get ready for the reception by the Swedish Young Women's Christian Association in the Freemasons' Hall. It was a very striking feature of the hospitality we enjoyed that we were admitted to this magnificent building, decorated with all the emblems of the Frimurareordens. We were told it was the first time it had been opened to a gathering of ladies. A special choir of Association sang a beautiful motette from Mendelssohn, and a very sweet song, "Sverige," followed by the Swedish National Anthem. Several addresses by representatives from Swedish religious and social organisations were delivered: the Swedish Red Cross (Röda Korset), the Frederika Bremer Union, the Temperance Society (Vita Bandet), Swedish Foreign Missions, and the Young Men's Christian Association in Sweden. Two international organisations bid us welcome, the World's Student Christian Federation (Fru Svelmoe Thomsen) and the World's Young Men's Christian Association (Prince Bernadotte). Fröken Beatrice Dickson held a short Bible talk in closing, and we joined in the Lord's Prayer in our several languages, after which we had supper in the lower hall. As there were about nine hundred guests, one could not but admire the way in which this was served. During the latter part of the evening many new friendships were made and many old ties strengthened. When one looks back and realises all the forethought and trouble this first day must have given to our hostesses we cannot but repeat once more how much we appreciated all their kindness. During the whole Conference homes were open to us, explanations were given at every turn when sightseeing, entrance fees were lowered, if we only wore our badges as delegates, which we duly did, and in this way we saw all the most interesting places in the capital and its splendid neighbourhood. On the last afternoon we were most graciously received by the Board of the Sofiahemmet, a hospital founded in memory of the late Queen Dowager of Sweden. A garden party was arranged in our honour, and after being conducted over the whole hospital in three groups, the hospital chaplain held a short service for us in the lovely little chapel. Our Swedish hostesses seemed only truly happy in showing us love and constant kindness.

The International Camp for Girls of Leisure.

Frances Sharp.

For five days before the Conference began there was held what must be, I suppose, the first International Camp for girls of leisure that has been arranged by the Young Women's Christian Association. It will probably not be the last—in fact, someone during the Conference was overheard saying that we must never again have a World's Young Women's Christian Association Conference without a girls' camp as well! That, perhaps, is rather a sweeping demand, but there is no doubt, at any rate in the minds of those who were so fortunate as to be at the camp, that this experiment justified itself.

We were a party of sixty-four people, representing fourteen different countries: France (1), Germany, Austria, Bulgaria (1), China (1), Russia (2), Great Britain, Sweden, Norway (1), Denmark, Italy (6), Hungary (2), Finland (3), Holland (3). It was a matter of great regret to us that we had no representatives of America, Spain or Portugal with us.

It was an exceedingly great privilege to have with us, amongst others, Miss Chun from China, a graduate of Wellesley College, United States, and Miss Grace Saunders of Bulgaria, who brought before the campers in a most vivid way the interesting details of the work.

At first the babel of tongues seemed rather bewildering, but it was astonishing how soon we discovered which languages were the easiest means of communication. As usual, the other nations encouraged the linguistic laziness of us English women by the readiness with which they spoke our language—and if English was not available, everyone seemed to know either French or German. Our most brilliant linguist was one of the Swedish delegates, who spoke no less than seven languages, including Russian.

As leaders we had Madame Bertrand (Italy), Fru Ingelman (Sweden), Lady Procter (Great Britain), and Pastor Hoffman (Switzerland and London). There were

more difficulties to overcome than most camps have to face. The most serious one, perhaps, was the impossibility of housing all the campers in the same hotel, or of all having meals together, then the difference of languages and the fact that our sitting-room, charming as it was, was rather too small to hold the whole party comfortably, and that the nearness of the street meant the closing of all the windows if anyone was to hear the addresses at prayers. And yet, in spite of all this, I doubt if there has ever been a more delightful camp. There is always something thrilling about an international gathering, and this camp was another triumphant proof of the possibility of international friendship. Christianity *can* break down racial barriers and enable us all to understand and work with each other. Sweden and Italy are already planning camps for girls of leisure on the lines of those held in Germany, Denmark and Great Britain, and we hope to welcome many of the campers from other countries to some of our English camps in the near future.

We were an extraordinarily happy party and had a thoroughly enjoyable time. We fell completely in love with Stockholm and the Swedish people, and carried back with us to our different countries a very pleasant memory of that lovely city and the charm and kindness of our hostesses. The primary object of the camp from a World's Young Women's Christian Association point of view was to prepare a corps of trained stewards for the Conference, and this object was carefully kept before us. It is difficult to give any impression of the other meetings in the evenings which meant so much to many of us, or of the wonderful sense of God's presence and the power of prayer that marked this camp as a step forward, not only in our individual lives, but to some extent in the whole federation of the Young Women's Christian Association. The new vision that it gave us is a privilege to thank God for and a responsibility to be lived up to in our own lives.

Association and General News.

DEUTSCHLAND.—Einweihungsfeier des Bundeshauses.—Am Morgen des 7. Juni strahlte die Sonne, nachdem es alle Tage zuvor geregnet und gewittert hatte, in voller Pracht und übergoss mit ihrem hellen Schein das Burckhardt-Haus in seinem festlichen Schmuck von Fahnen und Guirlanden. Schön sah all das frische Grün aus, das die fleissigen Hände der Vereinsmitglieder und der Heimchen in unseren Erholungshäusern uns gewunden hatten. Im Treppenhause und in den Zimmern standen grosse Sträusse von Kornblumen, Margueriten und Päonien, die uns geschickt waren.

Einen netten Anblick gewährte eine Schar junger Mädchen, die an der Eingangspforte des Hauses stand, ein deutliches Zeichen, dass dies Haus der weiblichen Jugend gehört. Im Garten war ein grosses Zelt aufgeschlagen, unter welchem wohl 600 Menschen endlich Platz gefunden hatten. Als Vertreterin Ihrer Majestät der Kaiserin fuhr um 12 Uhr Ihre Königliche Hoheit die Frau Prinzessin Eitel Friedrich vor. Auch nahmen die Oberhofmeisterin der Kaiserin, Frau Gräfin von Brockdorff, Excellenz, und Fräulein von Gersdorff, Excellenz, an der Feier teil. Die Ehrenvorsitzende, Excellenz von Trott zu Solz, und der stellvertretende Vorsitzender, Pastor Hasse-Essen, empfingen alle Gäste, die sich mit dem Verbande an diesem seinem Ehrentage einten zu Wünschen und Fürbitten. Das Ganze gab ein wunderhübsches erfreuendes Bild. Und doch lag ungesehen die Wehmut auf der Versammlung im Gedanken an den Mann, dessen Schöpfung dies Werk, dies Bundeshaus der weiblichen Jugendpflege war. Ihm war es nicht mehr vergönnt, die Vollendung zu schauen, und sein Gedächtnis wurde von allen, die bei der Feier sprachen, vertieft und immer wieder wachgerufen.

Die Weiherede hielt Generalsuperintendent Haendler, anknüpfend an den Spruch: Die Erlöseten des Herrn werden wiederkommen und kommen gen Zion mit Jauchzen (Jes. 35, 10). Er sagte, dass wir wohl mit Wehmut feierten, aber auch mit dem Mute der Kinder Gottes, die da freigemacht sind und die nun auch andere zu der rechten Freiheit in Christo Jesu erziehen wollen. Er weihte das Haus mit einem Segenswunsch seinem Zweck, der evangelischen weiblichen Jugendpflege. Pastor Hasse als stellvertretender Vorsitzender begrüsste dann die Vertreter der Behörden und verwandten Organisationen. Er bezeichnete das Bundeshaus als ein Werk des Glaubens und den Gründer als einen Mann des Glaubens. Die Versammlung spiegelte die gewaltige Ausdehnung der Burckhardtschen Arbeit wieder. Er wies darauf hin, wie die Arbeiten des Verbandes nach allen Seiten Förderung erfahren, von kaiserlicher Gunst getragen, durch die staatlichen und kirchlichen Behörden gütigst unterstützt und von einzelnen Freunden gefördert und verbreitet worden seien. Im Namen des Herrn Kultusministers sprach Unterstaatssekretär D. von Chappuis. Für den Evangelischen Oberkirchenrat nahm Oberhofprediger D. Dryander das Wort, die Kirche wolle nicht nur das Bestehende pflegen sondern auch Neues fördern und weiterbilden und wies auf die festen Zusammenhänge der weiblichen Jugendpflege mit der Kirche hin. Präsident D. Spiecker vom Zentralausschuss für Innere Mission nannte die drei Männer: Wichern, Fliedner und Burckhardt. Wie Fliedner die weiblichen Kräfte aufgerufen habe zur Betätigung in einem festen Amt, so habe Burckhardt zu Arbeit an der weiblichen Jugend geweckt und gesammelt. Zuletzt sprach der tags zuvor gewählte Vorsitzender, Pastor Thiele-Witten, noch einige Worte der Begrüssung und bat, ihm Vertrauen entgegenbringen zu wollen.

Nach der Einweihungsfeier folgte die Besichtigung des Hauses; treppauf, treppab, vom Keller bis zum Boden wurde alles in Augenschein genommen und wenn Hunderte vormittags sich daran erfreuten, so waren am Nachmittag

bei dem Kommen der Vereine 1300, die es besichtigten. Es war eine grosse fröhliche Schar, die hindurchzog und die den empfangenen Eindruck auch wiedergab, dass sie nicht umsonst geopfert, gespart und gesorgt hatten, sondern sich auch freuten, ihr Scherflein beigetragen zu haben zu diesem grossen Werk, dem „Burckhardt-Haus."

WEST AFRICA.—Miss Rankilor has been removed from Abeokuta to **Ibadan** and wrote at the end of April: "Christianity is spreading so rapidly in the interior and less civilized districts of Yorubaland, that the C.M.S. is obliged to give important positions to young unmarried men. Sometimes such a man will have several villages to evangelize. But as he is not married, he can do very little definite work among girls and women. They all want wives, but few if any educated girls would leave their homes to go into such places, moreover these men could not afford to pay the dowries required for educated girls. So they choose ignorant, well-meaning girls, perhaps they are not even baptized. As wives they ought to be able to manage a large mixed household, to superintend the day-school when their husbands are itinerating and perhaps always to teach the elder girls; to help to prepare girls and women for baptism and confirmation; to teach the more advanced Christian women and lead them out visiting and preaching in the open air, and so on.

"This, then, is the work that I am trying to take up. The workers are to send their future wives to me to be prepared, as far as the time permits, for their duties as agents' wives. No one has tried to form such a class before, and so necessarily it is an experiment. This year, as I am due on furlough in January, 1915, we are limiting it to those who expect to be married early in the year, so that it will naturally come to an end about Christmas time, if not before. Also this is anything but a suitable place for such work—it was the only one available. It is much too far from those I want to help. I am expecting two young married women whose husbands are receiving further training, but they have six days' journey on foot before they reach the railway.

"If this proves successful I hope that suitable premises will be found in one of these large interior towns, and a fellow-worker also; so that we can begin straightway after furlough."

CHINESE WOMEN STUDENTS' SCHOLARSHIP EXAMINATIONS AT THE Y.W.C.A. IN SHANGHAI.—"For the first time they are arranging to send women students to America for study (they are using up in education the surplus of the indemnity fund which was returned by America), and a competitive examination was advertised, ten successful students to be sent to America for from four to five years. The Young Women's Christian Association was asked to take charge, the papers being set and corrected and regulations, etc., issued by Tsing Hwa College in the north, but the examination was to be held in Shanghai.

"Thirty-seven girls actually took the examination. There will probably be many more another year, as the notice given was very short. So two of our not very large rooms were crowded with desks, and for the best part of a fortnight the girls were going to and fro from the Association. Two American ladies (one, Miss Ward, who will be permanent Shanghai Secretary) and two Chinese took charge of the work.

"They finished up with a party last Tuesday. Many of the girls who competed we knew quite well, and so shall be eager to hear the results—others, of course, came from a distance."—W. E. Jacob, *June*, 1914.

TURKEY.—"For just a month," wrote Miss Gage in April, "I have been doing the work of a travelling secretary of the Young Women's Christian Association in Turkey. It has been a very busy month and yet a delightful one. It can be summed up in one word—open doors. I had no idea how completely open all doors would be; indeed, I feel as if the prayers of

friends in England and America had really opened the doors for me. Of course much of this first work must be to get acquainted with conditions and people, and try to get people to understand just what is meant by the Young Women's Christian Association, so I have visited many schools—Gregorian, Armenian, Orthodox Greek and Turkish, as well as missionary. The first impression that one receives is of the distinct wave of desire for education that is possessing the girls of all nationalities. The next, the very worthy recognition of this desire on the part of leaders of each nationality in this polyglot country, and the excellent equipment of girls' schools in operation or preparation for immediate operation under each national commission.

"The Greek Church is also doing a great deal of worthy charitable work for its poor in all large places; but, oh! the spiritual influence is so pitifully barren. However, in every school I visited I found the directors and women most anxious to talk on problems among girls, and glad to promise co-operation in any plan for Association club work. The difficulty is always to find anyone to stand close to the girls after organization and guide and help them to continuous faithfulness, so, of course, this time I have only been sowing seed. What can be done in Turkey will depend entirely on the number of people to do it; almost anything can be done if there are enough people to hold the field.

"**Smyrna** should have city work begun immediately, but the city is too large to be dabbled with. I promised to write, urging a city secretary in January, 1915, and promised to come back for a month's stay if such a person could be found.

"Tobacco work has developed enormously during the last few years, till now over fifty firms (twenty-eight of these American or English) export tobacco. In most of these factories girls are employed. The British-American Company is just completing the first really decently-equipped building. They will begin work in it in October with one thousand girls. I met the agent for the Company on the steamer, and he saw that I had immediate entrance to the factory. The manager is anxious to do all that can be done for the girls physically, and is quite ready to give an entrance for other influences.

STUDENTS' ANNUAL MEETING, CALCUTTA.—"I wish I had the power," wrote Miss Melcher, recently, "to describe our Students' Annual Meeting on January 26th in such a way that you could see it all. There were over 100 here, representing eight different schools. We first had tea and games out in the compound, and it was a sight of life and beauty never to be forgotten. They were mostly Indian girls, always so picturesque with their bright and graceful saris, and they were all so happy, playing tennis, badminton, croquet, clock golf, drop the handkerchief, etc. We, who are so used to absolute freedom and frequent intercollegiate gatherings at home, can hardly appreciate what it means to these girls to have even one or two occasions a year when they meet girls from other schools. Mrs. Helen Barrett Montgomery, whom we were fortunate enough to have with us that day as guest and speaker, said it was the prettiest scene she had seen in India, and I give you that as an impartial impression.

"As it grew dark we adjourned inside and had our meeting. In her remarks, later on, Mrs. Montgomery said, 'I realise that what I am looking on here to-day is a miracle,'—and it certainly was. How I wish you could have heard the girls read their reports, with as much poise and composure as most western students would have. The wonder is, not that these girls are so shy, but that they are as willing and able as they are to take responsibility. As the meeting went on and Mrs. Montgomery gave exactly the kind of talk our girls would listen to at home, and as regular conference hymns were sung—'O Master let me walk with Thee,' 'Jesus calls us,' and 'O Jesus I have promised'—we could easily have imagined ourselves in a student gathering at home. The lady who presided was an Indian, a Christian, of course, a graduate of

Oxford University; the girl who played the piano was an Indian; and in every way we tried to make it a meeting where the Indians themselves were given responsibility. For, as we hear over and over again, and as we realise anew and more keenly when actually on the field, the work of evangelising India must be done by the Indians themselves, and from the ranks of these Indian students must come forth the leaders who shall do the work. The work of a Student Secretary here is not primarily what we think of as so-called 'Evangelistic work,' but, since she works largely among Christians, it is more like the work of a Student Volunteer Secretary at home, to deepen the personal Christian experience of the girls, and to sound the call to service."

CREATING INTEREST IN THE WORK OF A FOREIGN DEPARTMENT.—On January 16th a very interesting "At Home" was held at the New York headquarters building of the Association. The plans were in charge of the Foreign Department, whose members acted as hostesses, while secretaries and students from the Training School served as guides and ushers. Five of the Committee rooms were decorated with screens, flags, etc., to represent the five countries in which American secretaries are at work under the World's Young Women's Christian Association Committee. "**Turkey** was truly Oriental with rugs, tapestries and costumes, adding to it all an Armenian student who helped in the receiving. **China**, with a new Republic flag covering one side of the room and scrolls and souvenirs, proved an interesting corner, with Miss Paddock and Chinese students who helped in answering questions. **India** was represented by a facsimile of the Lahore Association. The **Japanese** room gave an idea of some of the customs of the Japanese women, with charcoal stoves and floor lanterns and three Japanese students having tea together. The **South American** room was very popular with Miss Sheppard as hostess to tell the friends of the interesting life and many problems of the work in that country."

THE WORLD DEACONESS MOVEMENT.—"Few of us realize how extensive deaconess work is. In 1836 Theodore Fliedner opened the first modern deaconess house at Kaiserswerth. In that year there was only one deaconess. At present there is scarcely a country in Europe where deaconesses are not at work, and the order has spread to North America Asia, Africa, Australia and the islands of the Pacific. The statistics of the movement indicate how important it is. In 1910 there were in Germany 54 great deaconess centres, over 6,000 sub-stations, and more than 16,000 deaconesses; Holland and Russia have more than 130 stations each and 900 deaconesses between them; in Switzerland there are 1,400 deaconesses and 350 sub-stations; in Scandinavia 1,160 deaconesses and 440 stations.

"England inaugurated the movement in 1848. A missionary training school, founded in 1860, developed into the famous Mildmay Deaconess House. The Established Church of Scotland and the Presbyterian Church of Ireland also sanctioned the movement.

"In 1855 the first deaconess in the Protestant Episcopal Church in America was consecrated. In 1884 the work was formally taken up by the Lutherans. Next followed the Methodists, among whom the order became firmly established in 1888, though deaconesses were unofficially at work a year earlier under its auspices. More recently the Baptist, Congregational, Reformed and Presbyterian Churches have taken steps towards its restoration. More recently of all the United Brethren have taken up the movement and have incorporated a chapter on deaconess work in their Discipline."—*Lutheran Church Work, Philadelphia, January 15th*, 1914.

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